THE MIRROR OF HEAVEN IN GEOMETRY

THE SUBLIME MANDALAS ASMA-UL-HUSNA

(99 NAMES OF ALLAH)

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Foreward by Shaykh Muhammad Shareef bin Farid
THE SECRETS OF THE LETTERS OF THE MAJESTIC NAME - ALLAH

Shehu Uthman ibn Fodio said in his Kitaab Ism'l-`Aadhem regarding the Immense Name of Allah:

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The Mirror of Heaven in Geometry
The Sublime Mandalas Asma-ul-Husna (99 Names of Allah)
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(99 Names of Allah)

Importance and Benefits of Asma-ul-Husna | 99 Names of Allah

Allah Almighty is the Creator of this world and everything in it. It is important to know the Asma-ul-Husna and attributes of Allah Almighty. Knowing Allah makes a person love and fear Him, and put hope in Him, and be sincere towards Him in his actions. There is no way to know Allah except by knowing His Most Beautiful Names and seeking a proper understanding of their meanings.

Introduction

Asma-ul-Husna, which implies the most stunning names; it'sused for the 99 Names of Allah, the proprietor of both heaven and earth, the creator of the universe. The importance of Asma-ul-Husna is emphasized within the Holy Quran and Hadith in every field. Every Muslim believerwho has Islam should attempt to learn the names of Allah and repeat them continuously. Our Prophet (S.A.W.)wanted these names to be known, to be quoted and to be feltwith contemplation at any second. Whoever memorize the names of Allah by understanding is heralded with paradise. The importance of Asma-ul-Husna is said in verses and hadiths:

"And to Allah belong the best names, so invoke Him by them." (Al-A'raf,180)
"Allahhas ninety nine names. Whoever memorizes them (believes in them and reads them by heart) enters Paradise."
(Tirmidhi, Daawat 82)
Asma-ul-Husna Meanings

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ
سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ

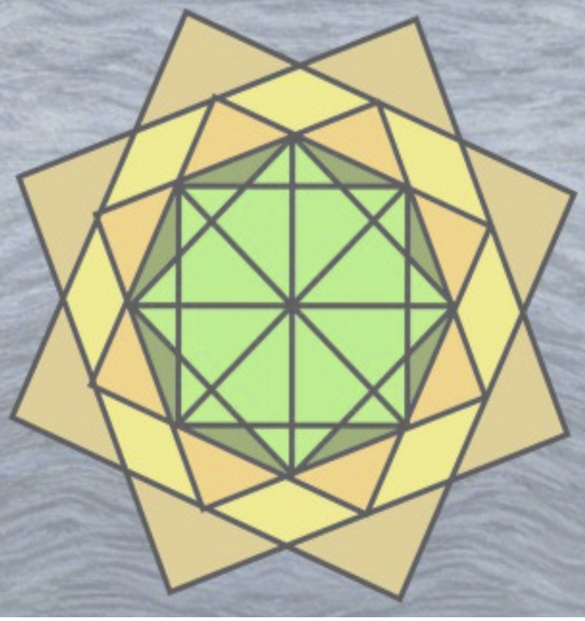
(Qur'an 7:180)

THE MIRROR OF HEAVEN IN GEOMETRY

Our beloved Prophet (SAW) said the following about the Asma-ul-Husna: "Allah has 99 names. Whoever memorizes and embraces (ihsa) these qualities will enter heaven" (Bukhari). The verse of Holy Quran "The most beautiful names belong to Allah: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited" (Surah al-Araf, verse 180). The above verse warns us that attaching meanings that are not right to the Creator and comparing other things with Allah Almighty or giving attributes which describe His names to anything other than Him is seen as "going down the wrong path with regard to the Asma-ul-Husna."

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ
سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ

When a person involves himself with learning about Allah Almighty, he is doing what he was created for, but if he ignores the matter, he is neglecting what he was created for. We as a Muslim should make the effort to learn about Allah through His beautiful Names and Attributes. The more we learn about our Lord, the more we increase in faith on Allah Almighty.



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Foreword

THE SECRETS OF THE LETTERS OF THE MAJESTIC NAME - ALLAH

by Shaykh Muhammad Shareef bin Farid

Shehu Uthman ibn Fodio said in his Kitaab Ism'l-`Aadhem regarding the Immense Name of Allah:

"…it is the Great Name, which is Allah. This is because the Great Name is the name of majesty and is the axis (qutb) of the Divine Names to which they all return and around which they all revolve. The name Allah is like the distinguishing mark of the remaining Divine Names. This is because if you were to ask for example: 'Who is the Beneficent (ar-Rahman)?' Then you would naturally answer: 'Allah'. And, this would be the answer regarding the remainder of the Divine Names related to it. The Beneficent (ar-Rahman), the Merciful (ar-Rahim) are two Divine Attributes of this noble Name."

As for the legal foundation for reciting the majestic name of ALLAH are the words of Allah ta`ala when He says:

"Say: Call upon Allah or call upon the Rahmaan, by whichever you call upon, to Him belongs the most beautiful Names." Again He says: "Say – Allah; and leave them in their amuzement playing around."

It has been related by Ahmad, Muslim and at-Tirmidhi on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace once said:

"The Hour will not be established until there is no longer anyone on earth saying: 'Allah! Allah'!"

The scholar warrior and freedom fighter Shaykh Sidi Mustafa Ma' al-'Aynayn related in his Mufeed ar-Rawi on the authority of Ibn Jarir:

"It occurs in tradition that when the worshipper says 'Allah', there emerges from within him a shaft of light, which spreads out on the horizons, then rises to the height of the Throne, filling the cosmos completely so that Allah says to it: 'Stop!' It then says: 'By Your glory and majesty! I will not stop until You forgive the one who called on this Name.' Then He replies: 'By My glory and My majesty, I vowed to Myself before I created the world - I only set it moving on the tongue of My slave because I have already forgiven him'."

It is clear that the recitation of the singular name – ALLAH, has specific effects upon the heart of the one who recites it, which are distinct from the effects of other Names of Allah.

The Shaykh of our shaykhs, our master Ahmad ibn Mustafa al-`Alawi said:

"In a general sense, each person, if he has subtle perception, is aware of the relationship to his soul of the effect of the Name mentioned whether the matter is serious or light. If that is the case we must believe that the Name of Majesty ceates an effect on the self just as any other name creates an effect, and that each has an effect particular to it. The fact will not escape you, my brother that the Name ennobles you through the nobility of naming Him, because of what it holds of His impression in the concealment of its secret and meaning."

Thus, the recitation of the singular name – ALLAH contains immense secrets whose magnificence is commensurate with the majesty of the One named. It is not surprising then, that the people of Allah made this litany into a scientific method for attaining gnosis of Allah, and transmitted it intergenerationally as a distinct method.

The Shehu said that he was 25 years old when he was taught the science of the Immense Name of Allah by his paternal uncle and teacher, the Imam Muhammad Sanbu ibn Abdullahi ibn Muhammad ibn Sa`d ibn Muhammad Ladan ibn Idris ibn Maasiran, on Tuesday, the 15th of the month of Ramadan, the year 1191 A.H. (circa 1777 C.E.).

The Shehu included the recitation of the Name of Majesty at the end of his renown al-Munaajat where he said:

"ALLAH! ALLAH! ALLAH! [to the east]. ALLAH! ALLAH! ALLAH! [to the west]. ALLAH! ALLAH! ALLAH! [to the south]. ALLAH! ALLAH! ALLAH! [to the north]. ALLAH! ALLAH! ALLAH! [above]. ALLAH! ALLAH! ALLAH!
[below. Then say:]

O Allah! I ask You by the sanctity of Your Inestimable Essence, Your Exalted Attributes and Your Beautiful Names, please do not veil me from Them by the rank of Muhammad, the Prophet of Mercy, may Allah bless him and grant him peace. There is no power or might besides Allah the Exalted the Mighty."

The method of recitation of the Majestic Name was cultivated as a form of spiritual exercise (riyaada) in what Chinese sages would call a 'qì gōng' (– system of deep breathing), but whose sole purpose was spiritual opening. This essential breathing method which accompanied the recitation of the letters was required along with an elongation of the articulation of the Name while envisioning the letters of the Majestic Name. This was then completed with a movement of the right hand pointing towards the indicated direction from the six directions: east, west, south, north, above and below. These directions could also be substituted with the direction of qibla, opposite the qibla, one's right, one's left, above and below.

This scientific method of reciting the Majestic Name was the same methodology transmitted among the Shadhiliyya circles, particularly those of the zawiyyas of Morocco, Algeria, Tunisia and Libya; as well as the Khalwatiyya circles of Niger and the Nilotic Sudan.

About the book

The Mirror of Heaven in Geometry
The Sublime Mandalas Asma-ul-Husna (99 Names of Allah)

Marcos Wahib Dib
Visualiser/ Designer

The Center precedes and succeeds everything, it is encountered in the whole of space and is always found at any time, it is essence and substance, it is invisible and visible, unmanifested and manifested - in fact, the symbol of the circumference and the center point serves as the best and simple visual support to grasp, always in an incomplete way but at the same time the most positive for us, the One or the Infinite[1]. Whether by transposition of intuition or a metaphysical grasp, taking this realization as true, which there is nothing but the One, and that this One is the Infinite itself it is sometimes difficult due to the imperfection of the human state. However, we should be aware that when the circle is performed by any instrument and method, it is always a manifestation that does it. But, there is an Axis that goes "in" and "out" of the first and last Pole (Qutb) which paves and shines the way for every creation. On the other hand, there is also a depth in the center of the circumference, but this depth is falsely recognized as "limited" and "defined" through our eyes, whereas the true essence of the circle is its center whether invisible or not. In symbology it is clear that the center and the circumference are the beginning and the end of the greatest enigma. It is also important to recognize that the heart of the Arabic alphabet is the letter Nun ن which is a circle cut horizontally, as a consequence there is the famous mystery of what completes its other part to make the circle.

The octogonal-mirroring-revolutions (OMR) of the divine names has as the main structure the octogon[2], it bears a source of indefinite symmetries. The octagon and the 2 crosses (+) serve as mirrors and connect the edges of the polygon - we can arrive at the octagon just by using the duplications and mirrored elements by rotating the double cross to the scheme of the vertexes of the Polygon (45 degrees each). Not surprisingly, the cross (+) is the very symbol for syntheses and it has undetermined polysignificabilities and revelations in the universal order. The cross is the access to "radiation" and the return of "irradiation" from the center of the circle. Apropos, the crosses directions of space are North, South, East, West, Zenith and Nadir and we also must remember that there is another line that goes "in" and "out" from the "eye of the heart"[3]: the lover and the beloved, the spectator and the actor. Thence, sometimes the OMR of the Beautiful names of Allah - glory to Him, the most Exalted - made possible these mandalas that often look three-dimensional with another "extent"[4] that serves as an aid for the Zikir.

The octagon is seen as the first intermediary between the square - a symbol of solidification, material, and earth - and the circle - a symbol of the sky and heavens -, therefore, not for nothing, we call this polygon sublime because it represents the subtle states for this very intermediary reason. These new forms are so subtle sometimes that the octagon can sometimes be confused with the circle. The sublime polygon is linked to dreams, the Isra' and Mi'raj of the prophet Muhammed (peace and blessings upon him), and the architectural splendor of the dome of the rock. It is of paramount importance to note that the finial on the top of the dome represents the states of Being in the triad: physical plane, subtle plane, and spiritual plane[5]. These designs of the OMR are an attempt to "hug" and get "lost" in the geometric center, just like we get lost sometimes in the dream state and just like the mutasawufs get "lost" in the Zikir. Indeed, the OMR of Asma'ul Husna is the perfect visual symbol of the Zikir, but since it's just a visual representation and not oral uttering, these designs stands way below in the order of metaphysical principles compared to sacred and traditional practice of the Zikir. We must also remember that the eight, octane, octagram, and octagon are expressed in countless symbols, whether in the mythical Platonic literature in which Aristophanes [6] demonstrates the myth of the androgyne in the Symposium, in Leonardo's art when he tries to frame the Vitruvian man in the circle, the two spirals of Ying and Yang also framed in trigrams of Taoism, the Dharma Wheel of Buddha and the Vedic tradition, the shrines of baptism of christianity and-so-on[7] . However, we are dealing here with an innovative formula and Quranic expression, which in my opinion is the most beautiful, so what should follow after this work are numerous other discoveries related to the eight, which are already clear and direct for the Islamic Tradition.

After a deep study and meditation of the works "Symbology of the Cross" (+) and "Fundamental Symbols: The Universal Language of Sacred Science", both works from René Guénon I foresee many possibilities of the plurality and multiplicity of sacred forms, altogether presented by their unity. This synthesis would present itself sooner or later by other individual also flourished from an inspiration inherited from the reading of sacred centers of Hindu, Taoist, Buddhist, Christian, and Islamic traditions. There is clearly in every temple a "freezing" of different elements, perhaps this "solidification" [8] dictates the purpose of the temple which serves its time with the expression of its particular space which avoids the corruption of the succession of events and the dissolution. Now, owing to the fact that, ultimately, symbols have no choice but to be universal expressions the Asma' ul Husna can be expressed in a better way to illiterates and non-speakers and even help the literates in the search for new visions. The main application of this formula is its use in mosques, the muqarnas, and the mirabs, besides being to the eyes a beauty that is clearly a drop of water out of the ocean which is the Qur'an.

[1] Symbolism of the Cross, René Guénon. Chapter VII p. 40.
[2] Symbols of Sacred Science, Réne Guénon. Chapter XLIV.
[3] Note the expression "Al Qalb al Maftuh" directly related to the "third" eye and the Nur (نُور): Symbols of Sacred Science, Réne Guénon. Chapter LXXIII.
[4] " [...] The form of eightfoldness (or of the number eight or octad) has multiple expressions in both non-corporeal and corporeal states. The domain of numerical symbolism is based upon such subtle non-corporeal modalities in different states. The quantitative value of eight, for example, is only one mode of the Octad. Other non-quantitative and non-corporeal subtle modes include the octave as an expression of the subdivision of a single musical note".An Hermeneutic Exploration of René Guénon's, The Symbolism of the Cross Applied to Sacred Architecture. Chapter 2. Ray Stevens.
[5] At the Al Aqsa finial, the middle sphere is the biggest one.
[6] Aristophanes declares in the Symposium of Plato: "The sexes were not two as they are now, but originally three in number; there was man, woman, and the union of the two, having a name corresponding to this double nature, which had once a real existence, but is now lost, and the word 'Androgynous' is only preserved as a term of reproach. In the second place, the primeval man was round, his back and sides forming a circle, and he had four hands and four feet, one head with two faces, looking opposite ways, set on a round neck and precisely alike; also four ears, two privy members, and the remainder to correspond. He could walk upright as men now do, backward or forwards as he pleased, and he could also roll over and over at a great pace, turning on his four hands and four feet, eight in all, like tumblers going over and over with their legs in the air; this was when he wanted to run fast".
[7]The theology of Arithmetic, Iamblicus. On the Octad; Tratado de Simbólica, Mario Ferreira dos Santos. Theme V - Article 9.
[8] The Reign of Quantity and the Signs of the Times, René Guénon. Chapter XVII.

The Mirror of Heaven in Geometry
The Sublime Mandalas Asma-ul-Husna (99 Names of Allah)

Symbolism of the Octagon and the Sublime Mandalas

"Come, wandering atoms, come back to your centre, and become the eternal mirror which ye have seen." Fârid ad-Dîn 'Attâr. Quoted in The Mirror of the Intellect by Titus Burckhardt, Chapter 10:

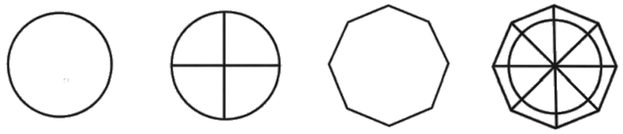


Figure 1 Figure 2 Figure 3 Figure 4

The metaphysical centre, or principial point, transcends all space-time limitations. It exists before and after all manifestation and is the origin of all order and form: omnipresent, non-local yet non-contradictorily fully present, untouchable, and unlimited. It is possible to contemplate the Unique Centre, always impartially yet positively, through Intellectual Intuition. One may arrive at understanding through the observation of representations of geometric forms and symbols, which condense the totality of universal order into limited shapes. Furthermore, we must use these symbols despite their limitations..to contemplate... that which lies behind the veils, whether through analogies or through correct inductions and deductions.

The most special and profound case is the symbol of the circle[1] (Figure 1). The representation of the centre of the circle must be understood as superior to that of the circumference. We must symbolically induce and seek the undefined within the centre of the circle, while the outer circumference must be understood as a limited world or a protective boundary. At the same time, the four rays (or rivers, or bridges, or the four cardiac chambers) are shown in the Figure 2, or the two diameters (or two spears or swords), extend indefinitely. We must stop and contemplate why the central point is undefined, like a beam reflecting the metaphysical point. In light of this, we can note that this point is related to the Tree of Life, the Throne (Al-Arsh), and the Axial-Polar Pillar, which supports all worlds.

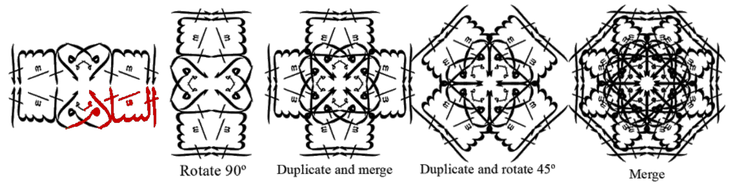
The potter must not restrain himself from seeking something hidden while shaping a vessel, nor should he fail to perceive himself as a being of clay. There are endless reasons to be clay before seeing ourselves as flesh and bone. Likewise, the geometer must not restrain himself from seeking a centre within himself while recognizing himself as a circle. There are also reasons why man was once a circle. This point projects us toward the One, and this One is Infinite. Still, when we draw a circle by any method, we must understand that the treasure lies at the centre, guarded by beautiful guardians.

It is at the centre that the quintessence of existence resides; our organs cannot reach it. It is within, it is without, and it leaves all "behind." Yet we may represent it as a vessel containing the drink of immortality or as a boat carrying something eternally divine. Not coincidentally, the letter Nun (ن), which lies at the heart of the Arabic alphabet, can reveal to us a glimpse of the mystery of the circle's completeness, for it represents half of a circle cut horizontally that "awaits" its other half.

We must also begin from the square to approach the circle or dome, and for this, we will use the symbols of the cross and the octagon[2] (Figure 2) through induction. The exposed mandalas reveal many aspects of the divine names, which are structured in the octagon through mirroring and duplication. The octagon and the cross act as surfaces reflecting indefinite symmetries. The octagon (Figure 3) and the four-rayed cross— which transforms chiefly into a double cross, with the first or second cross rotated to the intermediary cardinal points (Figure 4) — are as Guénon expresses in the sixth chapter of Insight into Islamic Esoterism and Taoism:

"The Divine 'Throne' which surrounds all worlds (Al-ʿArsh al-Muḥīṭ) is represented by the figure of a circle, as is easily understood. In the centre is Ar-Rūḥ [the Spirit], as we explained in the last chapter, and the 'Throne' is supported by eight angels positioned on the circumference, the first four at the cardinal points and the other four at four intermediary points. The names of these eight angels are formed by various groups of letters arranged according to their numeric values in such a way that, taken together, the names comprise all the letters of the alphabet."

By rotating one of the crosses through the vertices of the octagon at 45-degree intervals, we can generate the octagonal shape. The cross, as a symbol of synthesis, incorporates profoundly significant meanings throughout the universal order, denoting access to "radiation" and a return of "irradiation" back



to the centre of the circle. The cross corresponds to the cardinal directions—North, South, East, and West—as well as, most notably, to Zenith and Nadir. An axis that permeates everything may extend: the line that lies in the "eye of the heart," which signifies and explains the relationship between the Beloved and the Lover, analogous to the merging of re-spiration (prāṇa) in inhalation and exhalation, represented as two spirals that reflect one another and symbolize the dream state. This line is also a symbol of rectitude and the vertical path in the wakeful state, ascending from the base of the spine to the heart and toward the 'crown of the head' through sushumṇā, like a flower reaching toward the heavens and ultimately ending in the Sun. Guénon reveals an interesting point in Katha Upanishad II.6.16, in the 20th chapter, "The Coronal Artery and the Solar Ray," in Man and His Becoming According to the Vedānta:

"The living soul [jīvātmā], with the vital faculties reabsorbed into it [and remaining there as possibilities, as has already been explained], having withdrawn into its own dwelling place [the centre of the individuality, described symbolically as the heart, as we saw at the beginning, wherein it dwells by reason of its being, in essence and independently of its conditions of manifestation, really identical with Purusha, from which it is separated only in an illusory manner], the apex [that is to say, the most elevated portion] of this subtle organ [pictured as an eight-petalled lotus] shines and illuminates the passage through which the soul must pass […]"

In the third footnote in the same text:

"The nerve plexuses, or, to be more exact, their counterparts in the subtle form (so long as the latter is linked to the bodily form), are symbolically described as 'wheels' (chakras) or again as 'lotuses' (padmas or kamalas). As for the crown of the head, it plays an important part also in the Islamic traditions concerning the posthumous conditions of the human being […]"
It is impossible not to recall the fantastic and direct correspondences found in the Book of Ezekiel, where the Throne Angels first appear to him in the form of a windstorm—a symbol of the spiral—and later as angels who moved together: one with a human face, another with a lion's, another with a bull's, and another like an eagle's. They carried and were surrounded by wheels, and together they had a total of sixteen wings, or the double of eight. Ananda Coomaraswamy addresses an important theme related to the eight

petalled lotus and its direct relation to the construction of a dome-bearing building in “The Door in the Sky”, final chapter of part one, “Symbolism of the Dome”:

“In modern practice, ‘the astrologer shows what spot in the foundation is exactly above the head of the snake that supports the world. The mason fashions a little wooden peg from the wood of the Khadira tree, and with a coconut drives the peg into the ground at this particular spot, in such a way as to peg the head of the snake securely down… if this snake should ever shake the world to pieces.’ A foundation stone (padma-śilā), with an eight-petalled lotus carved upon it, is set in mortar above the peg.”
The octagon holds a unique position as an intermediary between the square, symbolizing the earthly material realm, and the circle, representing the heavens and the divine. Its sublime nature lies in its capacity to mediate these two realms. So subtle is the octagon that it is often mistaken for the circle. This regular polygon is linked to dreams and to the Isra’ and Miraj of the Prophet Muhammad ﷺ, as well as to the majestic architecture of the Dome of the Rock[3]. At the top of this dome, the finial (Alem) signifies the triadic states[3] of the world: physical, subtle, and spiritual. These states or worlds are known as ʿAālam Al-Mulk, ʿAālam Al-Malakūt, and ʿAlam Al-Jabarūt, often with the crescent moon representing a gateway to the heavens.

In various traditions, the number eight, together with the symbols of the octagon and the eight-pointed star, appear repeatedly. These symbols are evident in numerous examples: the eight trigrams that frame yin and yang (Ba’gua) in Taoism; the myth of the androgyne[4] as echoed by Aristophanes in Plato’s Symposium; the eight-spoked Dharma Wheel in Buddhism and Sanatana Dharma; traditional Christian baptismal shrines; the eight-petalled lotus; the stable configuration of noble gases; and many others[5].

The idea of complementary pairs is a recurring theme within these symbols. The Qur’an (78:8; 51:49) tells us that all creation is made in pairs. Opposites are not antagonistic but complementary: the Sun complements the Moon, Day complements Night, Sky complements Earth, Fire complements Water, Heat complements Cold, and Dryness complements Moisture. Even some divine names that appear as opposites — such as Al-Bāsiṭ (The Extender) and Al-Khāfiḍ (The Reducer), or Al-Muḥyī (The Giver of Life) and Al-Mumīt (The Bringer of Death) — are complementary. As René Guénon stated: “[…] the principal unity in fact demands that there shall be no irreducible opposition.” The force that unites these pairs is Allah as their origin and source. In the end, all returns to Him, just as rivers inevitably flow to the ocean, or as the circumference must ultimately return to its center — and furthermore, neither opposition nor complementarity appears as two in the face of unity, since:

“Complementarism itself, which is still duality, must, at a certain degree, vanish in face of unity, its two terms being balanced and, as it were, neutralized when uniting to merge indissolubly in the primordial indifferentiation.”[6]

[1] The Symbolism of the Cross, chapter XXIX, p. 127: “Centre and Circumference.” In “Symbols of Sacred Science” by René Guénon, chapters 31 through 40, categorized under “The Symbolism of the Form of the Cosmos,” and chapters 71 through 79, under “The Symbolism of the Heart,” are of significant scientific relevance to this subject. We observe that the coiled spiral can be connected to the “star trails” around the polar star, and this same spiral is mirrored on earth by the Hajj around the Black Stone and the Kaʿba. Additionally, the muscles that form the physical heart exhibit the symbol of a spiralling vortex.

[2] Symbols of Sacred Science by René Guénon, Chapter 44, p. 184, titled “The Octagon.” Cf. Stevens, Ray, The Symbolism of the Cross Applied to Sacred Architecture, Chapter 2: “[…] The form of eightfoldness (or of the number eight or octad) has multiple expressions in both non-corporeal and corporeal states. The domain of numerical symbolism is based upon such subtle non-corporeal modalities in different states. The quantitative value of eight, for example, is only one mode of the Octad. Other non-quantitative and non-corporeal subtle modes include the octave as an expression of the subdivision of a single musical note.”

[3] At the Qibli Mosque Finial, the middle sphere is the largest. See Coomaraswamy, Ananda, The Door in the Sky, Chapter 2, Svayamātraṇṇa: Janua Coeli. Cf. Uzdavinys, Algis, Ascent to Heaven in Islamic and Jewish Mysticism, Chapter 5, “The Flight to the Heights of Heaven.” See also in Chapter 1, “Dream and Reality,” on page 14 of “Sufism and Taoism” by Toshihiko Izutsu, where he treats the important theme related to the sacred location of the Dome of the Rock and the dream of Abraham.

[4] Aristophanes states in Plato’s Symposium (189e and 190a): “First, you must learn what Human Nature was in the beginning and what has happened to it since, because long ago our nature was not what it is now, but very different. There were three kinds of human beings, not two as there are now, male and female. In addition to these, there was a third, a combination of the two; its name survives, though the kind itself has vanished. At that time, you see, the word ‘androgynous’ really meant something: a form made up of male and female elements, though now there’s nothing but the word, and it’s used as an insult. My second point is that the shape of each human being was completely round, with their back and sides forming a circle; they had four hands, as many legs as hands, and two faces, exactly alike, on a rounded neck. Between the two faces, which were on opposite sides, was one head with four ears. There were two sets of sexual organs, and everything else was as you might imagine from what I’ve told you. They walked upright, as we do now, in whatever direction they wanted. Whenever they set out to run fast, they thrust out all eight limbs, the ones they had then, and spun rapidly, much like gymnasts doing cartwheels, by bringing their legs around straight.” The eight limbs of the androgyne can be easily observed in the way the ancients calculated the area of a circle using octagons, a technique now known as the “Method of Exhaustion.”

[5] The Theology of Arithmetic by Iamblichus, on the Octad; Tratado de Simbólica by Mario Ferreira dos Santos, Theme V, Article 9; The Mystery of Numbers by Annemarie Schimmel.

[6] The Symbolism of the Cross, Chapter VII: “The Resolution of Opposites.

Preface

The Mirror of Heaven in Geometry
The Sublime Mandalas Asma-ul-Husna
(99 Names of Allah)

Isa M. Sulaiman
Art/Design Direction

The journey to this book grew out of a love and fascination for the intrigue of Islamic Calligraphy and Geometric Patterning, visble in the ethos of spirituality at the heart of Islamic Sacred Art. The Challenge was to bring those spiritual sentiments to fruition via a Precise Juxtaposition to Calligraphy Symbolism and Form. To fully benefit from, the quintessential elements available in traditional Islamic Art a reimagining reshaping and reinterpretation was elaborated upon. The developed was an unique outcome which took shape as “Sublime Mandalas” through “Octagonal-Mirroring-Revolutions” (OMR). By deploying (Allah’s, Sublime Names) as the theme to this body subject. A criterion was established for accuracy and exactness shared in calligraphy through the expression to Sacred Geometry and a Cosmology and a sense of the reality it tributes. We were able to respect the infinity that exemplify sacred art and the integrity it enjoys regarding Allah and His Names. Hence, those expressions deemed “Calligraphy and Geometric Symbols” found in traditional forms of Islamic Illumination were harmonious in understanding nature and the metaphysical meaning of the Observed (Cosmos) and the Observer (Man and Natural world), by way of a visual expression opened a kind of (Visual Dhikr). This process of deconstruction and reconstructoring as a new visual expression became the underpinning blueprint of this work. A “synthesis” between i).*Islamic Calligraphy and its Scripts (Muhaqqaq), ii). Arabesque Patterns (Vegetables & Floral Motifs) iii). Geometrics Patterns, biomorphic patters (Circles & Squares). The outcome was a new and Profound way to see and understand this sacred Art and Design as *Islamic Mandalas.

In fact, it is this Architectual foundation and their properties characteristicly presence in “Muhaqqaq script” (ibn al-Bawwab 10th century, Iraq 1022 or 1031 invented the rayhani and muhaqqaq), Calligraphy writing system. This stylized writing system is part of the footing which gives rise to a precision and organizational baseline to the overall design in this book. The (Muhaqqaq’s) scripts Ascenders and Descenders that extend above and below the mean line (Horizontal) Baseline of the calligraphic x-height when mirrored and rotated Multiplied like a shadow of itself becoming wonderfully meditative... (Muhaqqaq script is one of the main six types of calligraphic script in Arabic. The Arab word itself means “consummate” or “clear” and used widely in Qur’anic tex to denote any accomplished piece of calligraphy) and was a natural choice to render this Project.

We needed a sacred “Geometric Shape” as strong and precise and as wonderfully understood visually, via a graphical language. A symbol with a base or substructure with which the Calligraphy could nest and flow. One of the Awesome and amazing properties of Islamic Calligraphy also is its wide range of flexibility and the availability for example of the “Muhaqqaq” Scripts distinct ability to conform to the rigour to “*mirroring” and “rotating” and to shadow itself uniquely. Something in graphical symmetry appearing not so commonly throughout Islamic Design and the written word. Nonetheless, in Islamic Art, Plane Geometry provided the precise symmetry and primordial balance required to achieve our design objectives.

The circle naturally is an endless ocean, and the point of regular division with which The Octagon (Base 8 mathematical) Primitive shape was visibly the perfect graphical structure to lay foundation for Allah’s Sacred Names, (OMR) Mirroring- Rotating along the radius of the Octagon

The octagon is an ideal mathematical sequence that Morfs from a square, which represents the fixedness of earthly manifestation, to a circle, which is the natural symbol for the perfection of heaven. In traditional Islamic architecture, an example of the “Dome of the Rock” (In Palestine) a Qur’anic configuration represents the link between earth, represented by the square..., and heaven, represented by the (Circle); in human terms, and according to a similar principle, the spiritual intelligence of Line, shape, and Color are the link between Observed (Cosmos) and Observer (Man and Natural world) Example of the Heavenly Symbol we turn to the Qur’anic Verses Al-Haqqah (69: 17) “with the angels on its side, and eight will, that Day, bear the Throne of thy Lord above them.

The Divine Mandalas Asma-ul-Husna, although there are ninety-nine names in our Book, some scholars believe there are possibly more than ninety-nine. In our Book, we used the most widely accepted and, in the order most suggested naming conventions. Our Asma-ul- Husna has *198 Mandalas in total. The logic is that in each of the ninety-nine groupings two possible (Design) outcomes or ways of visualizing the Mandalas were achieved. Furthermore, as we read in Surah YaSiin 36:36, it is Allah (...) who creates all in pairs, including humanity, and there are other things that we cannot see or know about, but they also have pairs and opposites. Al-Muhyi (The Maintainer of Life), for instance, and Al-Mumeet (The inflictor of Death).

By creating the “Article” in Arabic, Al (Alif-laam) or Ar, our 99 Names of Allah design outcomes were made attainable (Alif-Ra). Examples include a design with the “Alif” pointing toward the center (ii) and a design with the “Alif” pointing away from the center (iii). The results are intriguing, and it was challenging to decide between the two which design was best. I do have a preference, though. Maybe you’ll have a favorite, . The Name “Allah” also has two (2) separate designs, one of which was made popular by Muhammad Bin Al-Qasim al-Qundusi (1790–1876); which appears on the Foreword. The other is written in Muhaqqaq script.

Allah
(the one and only God)

Allah
(The one and only God)

From the root al-llah which has the following classical Arabic connotations: The God in Islam. Etymologically, the name is more likely a shortening of the Arabic al-llah “the God”. The expression origins can be traced to the earliest Semitic (African) writings in which the word god was il, el or eloah, the latter two appear in the Hebrew (Semitic) Bible (Torah) *Allah–there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, (Qur’an 2:255)

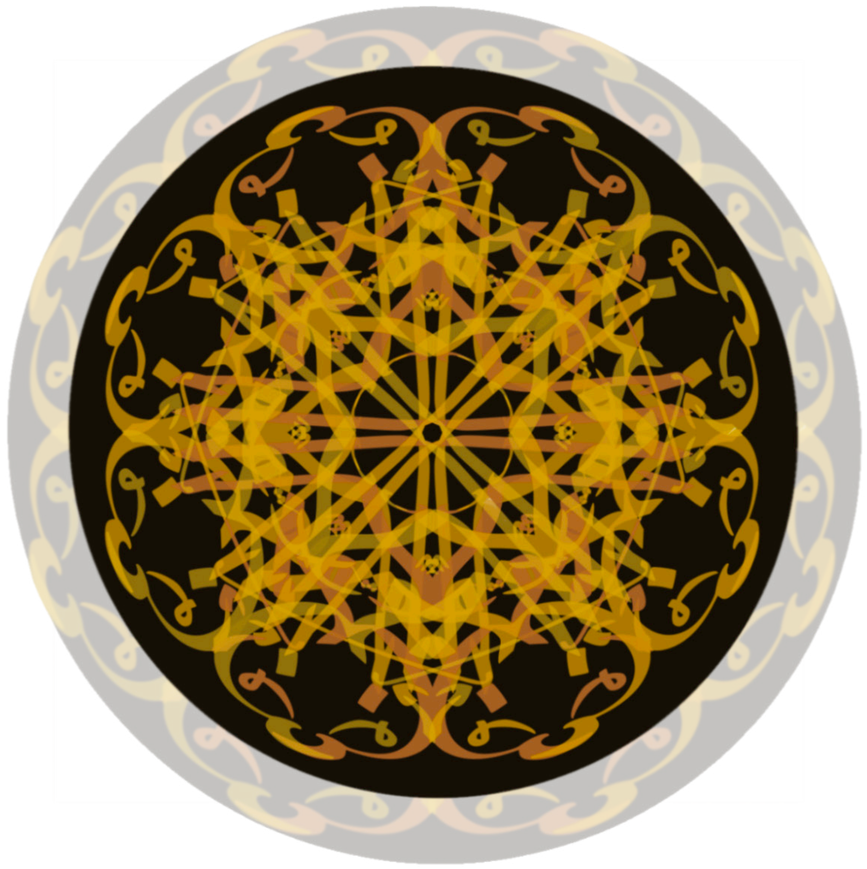
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ
إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ
بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ

(Qur’an 2:255)

Allah
(The one and only God)

The Creator Allah is usally thought to mean “the God” (al-ilah) in the language of Arabic and is probably interconnected through cognative growth and the close relation to the its sister language from Aramaic “Alhala”meaning the persona of the Creator

Ar-Rahman
(The Beneficent)



قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

(Qur'an17:10)

'Call upon Allah or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names.' And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way."(17:110)

Ar-Rahman
(The Beneficent)

From the root r-h-m which has the following classical Arabic connotations: to have tenderness, gentleness, kindness to love to have mercy, to have pity to show favor and goodness to have all that is required for beneficence.

There are 169 mentions of Ar-Rahman throughout the entire Qur'an. The one most famously referenced in works as an example is the above from Surah al-Isra, "Say, 'Call upon Allah or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names.' And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way."(17:110)

Ar-Rahman
(The Beneficent)

Allah is Ar-Rahman, the One who blesses all his creation with prosperity and devoid from disparity. He is most merciful, kind, and loving towards all creation. His Rahma is all inclusive and embraces all.

The Exceedingly Compassionate, The Exceedly Beneficent,
The Exceedinly Gracious
He who wills goodness and mercy for all His creatures

Ar-Raheem
(The Merciful)

It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful. (Qur'an 33:43)

Ar-Raheem
(The Merciful)

From the root r-h-m which has the following classical Arabic connotations: to have tenderness, gentleness, kindness to love, to have mercy, to show favor and goodness, to have all that is required for beneficence.

It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful. (Qur'an 33:43)

هُوَ ٱلَّذِي يُصَلِّي عَلَيۡكُمۡ وَمَلَٰٓئِكَتُهُۥ لِيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ وَكَانَ بِٱلۡمُؤۡمِنِينَ رَحِيمٗا

(Qur'an 33:43)

Ar-Raheem
(The Merciful)

Ar-Raheem
(The Merciful)

He who acts with extreme kindness

Ar-Rahmaan and Ar-Raheem (Ar- Raheem) are two of the names of Allah which refer to Allah'sattribute of being Merciful. Although similarly related the meanings are different. Ar-Rahmaan refers to the vastness of Allah'smercy, and Ar-Raheem refers specificallyto His mercy he bestows on His creation.

Al-Malik
(The King)

So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."(Qur'an20:114)

Al-Malik
(The King)

From the root m-l-k which has the following classical Arabic connotations: to possess, to own exclusively to exercise authority to command to have power over, command, reign to have dominion over, to have ruling power to have kingship.

So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."(Qur'an 20:114)

Al-Malik
(The King)

(Qur'an 20:114)

Al-Malik
(The King)

Allah is Al-Malik, the literal meaning in Arabic is "The King."He is the one who reigns dominion over the heavens and the earth and everything that resides within them. There is nothing above Him, and He is alone.

The Sovereign Lord, The One with the complete Dominion, the One Whose Dominion is clear from imperfection

Al-Quddus
(The Most Sacred /
The Most Holy)

القُدُّوسِ

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

"He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him."(59:23)

(Qur'an 59:23)

Al-Quddus
(The Most Sacred / The Most Holy)

From the root q-d-s which has the following classical Arabic connotations: to be pure, clean, spotless to be far removed from impurity or imperfection to be holy, sacred, hallowed.

In the Qur'an it mentions the concept of the Holy Spirit (Ruh al-Qaddus) four times. He purifies and makes holy through this spirit. This is the concept of the divine force and influence Allah has over his creatures. Whenever you see either Ruh al-Qaddus or Ruh al-Amin (the faitful or trustworthy spirit, see 26:193 for example) it's interpreted by scholars as being interchangeable with the Angel Jibrel. In the tafsir of Ibn Kathir for Surah Maidah ayah 110,

Al-Quddus
(The Most Sacred /
The Most Holy)

القُدُّوسِ

Al-Quddus
(The Most Sacred / The Most Holy)

For Allah is Al-Qaddus, so far removed of any imperfection.

He has no shortcomings, evil is not attributed to Him. The mere mention of being free from defects borders on insult as it implies the possibility of imperfection. He transcends all that we perceive as perfection, it is inconceivable. All sublime attributes belong to Him.The One who is pure from any imperfection and clear from children and adversaries

As-Salaam
(The Giver of Peace)

“And peace upon the messengers.”But remember the originator of such peace is Allah. Byturning to Him by this name As-Salam,seeking his guidance, we hope to attain the final destination in the home of Salam (Jannah or paradise). From Surah Yaseen verse 58:

(Qur’an 59:23))

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ
ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

As-Salaam
(The Giver of Peace)

From the root s-l-m which has the following classical Arabic connotations: to be peaceful, quiet, tranquil, content, friendly, reconciled to be free from imperfections, free from faults, complete, whole, sound to be safe, secure, well, healthy, prosperous.

We know from our greeting one another with assalamualaikum, that we are sending peace upon the receiver. As-Salam is referring to the attribute of Allah as the source of this peace. “And peace upon the messengers.”But remember the originator of such peace is Allah. Byturning to Him by this name As-Salam, seeking his guidance, we hope to attain the final destination in the home of Salam (Jannah or paradise

From Surah Yaseen verse 58:

As-Salaam
(The Giver of Peace)

As-Salaam
(The Giver of Peace)

The One who is free from every imperfection.

For Allah is As-Salaam, he is the One who grants peace and security to all his creation. Allah is above and beyond all weaknesses, and infliction. He is source of peace and security for mankind. It is mankind that needs peace and security through Him. Breaking away from As-Salaam brings disturbance and destruction on oneself.

Al-Mu’min
(The Infuser of Faith)

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” (59:23)

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

(Qur’an 59:23)

Al-Mu’min
(The Infuser of Faith)

From the root a-m-n which has the following classical Arabic connotations: to be secure, safe, free from fear to be quiet, tranquil to grant protection, safeguard to be trusted, trustworthy to believe in.

We know from our greeting one another with assalamualaikum, that we are sending peace upon the receiver. As-Salam is referring to the attribute of Allah as the source of this peace. “He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” (59:23)

Al-Mu’min
(The Infuser of Faith)

Al-Mu’min
(The Infuser of Faith)

He who acts with extreme kindness

The One who witnessed for Himself that no one is God but Him. And He witnessed for His believers that they are truthful in their

belief that no one is God but Him Allah ﷻ is al-Mu’min, the inspirer of faith. He’s the one who’s sent down His book and Messengers with signs of clear proof for all who’d listen. But some of Allah names can have many meanings. Al-mu’min is one of those names. If you study the root of this name which is a-m-n, it means to be safe and secure.

Al-Muhaymin
(The Protector)

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above what-ever they associate with Him.” (59:23)

Al-Muhaymin
(The Protector)

From the root a-m-n which has the following classical Arabic connotations: to be secure, safe, free from fear to be quiet, tranquil to grant protection, safeguard to be trusted, trust-worthy to believe in. He can see all which is concealed in the hearts. Nothing can be kept a secret from Him. “He knows what is in the heavens and earth; He knows what you conceal and what you reveal; God knows very well the secrets of every heart.” (64:4) Allah, is al-Mu’min, the inspirer of faith. He’s the one who’s sent down His book and Messengers with signs of clear proof for all who’d listen. But some of Allah names can have many meanings. Al-mu’min is one of those names. “Indeed, Allah does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.” (Qur’an 4:40)

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

(Qur’an 59:23))

Al-Muhaymin
(The Protector)

Al-Muhaymin
(The Protector)

The One who witnesses the saying and deeds of His creatures
Allah is Al Muhaymin, meaning the one who ensures well being and protection over His creation. He is the trustworthy one who proclaims the truth. The name al-Muhaymin refers to his supreme nature as being the guardian which implies He is also ever-lasting. He is the superseder, nothing will overtake or usurp Him. He is the ever-watcher, not just limited to the superficial,

Al-Aziz
(The Mighty One)

The Strong, The Defeater, The One Who is not Defeated.

Al-Aziz is the one who is most powerful and all-strong. He is the conqueror that is never conquered and never harmed. This is because His strength, glory and power are overwhelming, and cannot be overcome or resisted. He is the only one with complete mastery over all creation. The One who is the cherished source of all strength, power and potency. proclaims the truth. Allah سُ is al-Aziz (al-Azeez), common translations include the almighty, the mighty one, or the eminent one. He is omnipotent over all his creation.

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

(Qur'an 6:96))

Al-Aziz
(The Mighty One)

From the root '-z-z which has the following classical Arabic connotations: to be mighty, potent, strong, powerful to be high, elevated, noble, exalted to be honorable, noble, glorious, illustrious to be indomitable, invincible to be respected, cherished, dear to be scarce, rare, precious, and unattainable. Allah is al-Aziz (al-Azeez), common translations include the almighty, the mighty one, or the eminent one. He is omnipotent over all his creation. "[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing." (Qur'an 6:96)

"[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing."(Qur'an 6:96)

Al-Aziz
(The Mighty One)

Al-Jabbar
(The All Compelling)

Al-Jabbar
(The All Compelling)

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ
ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

(Qur'an 59:23)

"He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him." (59:23)

From the root j-b-r which has the following classical Arabic connotations: to restore something to sound, right or good state to bring back to normal, reform to benefit, to confer a benefit to be supreme, high, above all of creation to be compelling, irresistible. As a name of Allah al-Jabbar is only mentioned once in the Qur'an "He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him." (59:23)

The One that nothing happens in His Dominion except that which He willed. Al-Jabbar means the highest, whatever he decrees will come to pass without fail. He restores all of creation. He heals the broken hearted, binds their wounds, brings comfort to the weak. He compels each and everything to his divine will but is never Himself compelled. "He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him." (59:23)

Al-Mutakabbir
(The Dominant One)

هُوَ اللَّهُ الَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ
ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

(Qur'an 59:23)

Al-Mutakabbir
(The Dominant One)

The One who is clear from the attributes of the creatures and from resembling them. Al-Mutakabbir means the one who is supremely great. He is exalted far above all creation. He has rights and privileges and attributes which others do not have. He is truly great and manifests this greatness in all things, and in many ways.

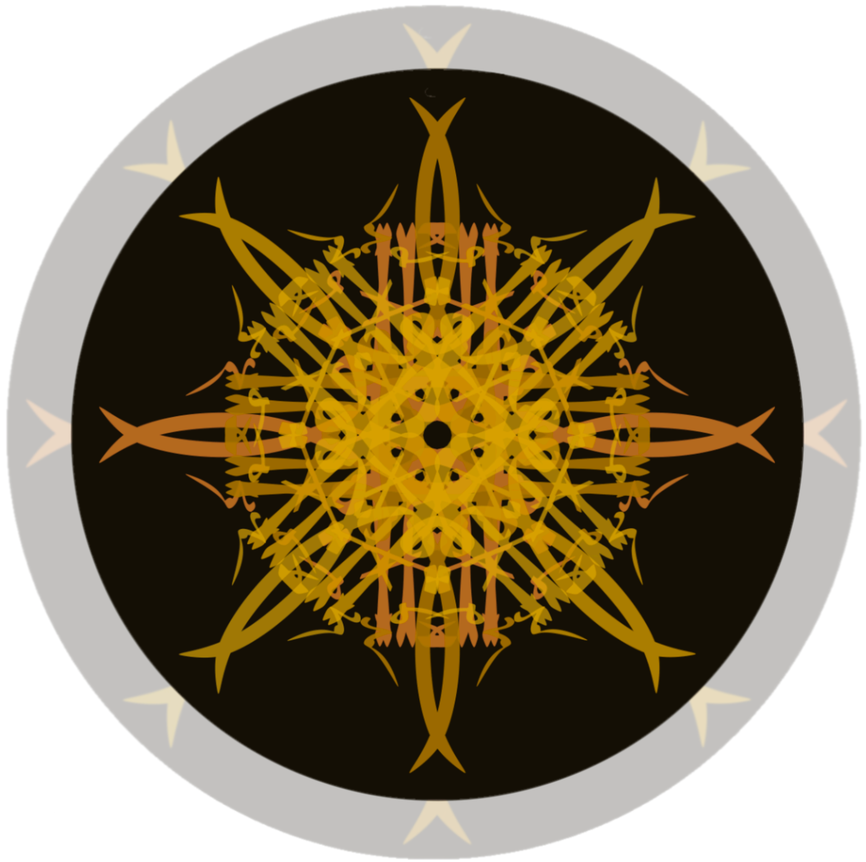
Al-Mutakabbir
(The Dominant One)

"He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him." (Surah 59: 23)

Al-Mutakabbir
(The Dominant One)

From the root k-b-r which in Classical Arabic means: to be great in size, rank or dignity to be great in size, to be vast, formidable to be great in age, oldest to be great in dignity, noble, majestic to be great in learning, most knowing to have rights above all others. Common translations of al-Mutakabbir include, "The All Supreme", "The Proud", "The Dominant One", "The Great". These are all valid and acceptable interpretations of the name. This name shows there is a vast distinction between Allah and all His creation.

Al-Khaliq
(The Creator)



“He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. (59:24

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

(Qur’an 59:24)

Al-Khaliq
(The Creator)

Root kh-l-q which has the following classical Arabic connotations: to measure accurately, to determine the proper measure or proportion for something, to proportion one thing according to another, to create something based on a pattern or model which one has devised, to bring a thing into existence from non-existence. “He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. (59:24

Al-Khaliq
(The Creator)

The One who brings everything from non-existence to existence.
Al Khaaliq, he is the one who creates things from nothing with no precedents. He creates what He pleases and in a perfect manner. He is the only one who determines when, how and what to create and does so from nothing.

Al-Barri
(The Evolver/The Maker)

“He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. (59:24)

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

(Qur’an 59:24)

Al-Barri
(The Evolver / The Maker)

From the root b-r-’ which has the following classical Arabic connotations: to create, to form out of nothing, to manifest, to create using pre-existing matter, evolve, to be individual free and clear of another thing, to be free and clear of fault or blemish. The name al-Khaliq (the creator), he also has two similar names al-Bari (the producer or the maker), and al-Musawwir (the fashioner). This may seem confusing as they appear synonymous with Allah’sability to create. But they represent an order to His creation. First, you have al-Khaliq, the creator. He is the one produces something from nothing, He plans and creates. Secondly, He is al-Bari, the producer. He is the one who initiates and brings into existence. Lastly, He is al-Musawwir, the fashioner. He organizes and shapes the arrangement of the creation.

Al-Barri
(The Evolver/The Maker)

Al-Barri
(The Evolver / The Maker)

The Maker, The Creator who has the Power to turn the entities.
Al Baari is the one who decreed things to exist out of nothing in a specific manner. Creates shape from nothing that has no model or similarity. He manifests his creations in perfect harmony and in perfect proportions without any faults.

Al-Musawwir
(The Flawless Shaper)

"He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. (59:24)

هُوَ ٱللَّهُ ٱلْخَالِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

(Qur'an 59:24)

Al-Musawwir
(The Flawless Shaper)

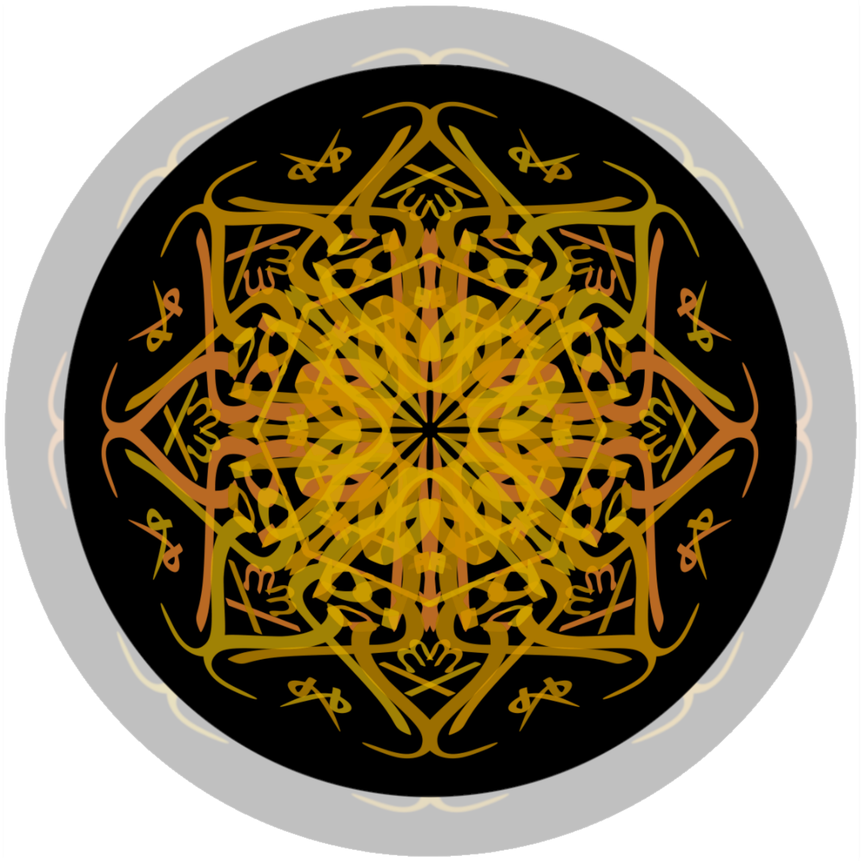
From the root s-w-r which has the following classical Arabic connotations: to make something incline, lean or bend towards, to form, fashion, sculpt, imagine or picture something, to have an inclination or desire towards something. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. (Quran 59:24)And We have certainly created you, [O Mankind], and given you [human] form. (Quran 7:11)

Al-Musawwir
(The Flawless Shaper)

Al-Musawwir
(The Flawless Shaper)

The One who forms His creatures in different pictures.
Allah is Al-Musawwir and he brings into existence whatever he wills and in whatever manner he wills it. He says "Be!"and it is. He is the fashioner of every creation and has given it a special form whereby it is distinguished.

Al-Ghaffar
(The Great Forgiver)



He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver. (Quran 39:5)

Al-Ghaffar
(The Great Forgiver)

From the root gh-f-r which has the following classical Arabic connotations: to cover, veil, conceal, hide to pardon, to forgive, to set aright, to cover a thing to protect it from dirt. He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver. (Quran 39:5)
And We have certainly created you, [O Mankind], and given you [human] form. (Quran 7:11)

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

(Qur'an 39:5)

Al-Ghaffar
(The Great Forgiver)

Al-Ghaffar
(The Great Forgiver)

The Forgiver, The One who forgives the sins of His slaves time and time again. Allah is Al-Ghafaar and Al-Ghafoor. He sees ours sins and disobedience, yet he will still forgive and accept repentance of all those who turn to Him. He shows never ending compassion and forgives any sin, small or big, of his worshipers..

القهار

Al-Qahhar
(The All-Prevailing One)

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ

(Qur'an 14:48)

Al-Qahhar
(The All-Prevailing One)

The Dominant, The One who has the perfect Power and is not unable over anything. Al-Qahhaar is the 15th name of Allah meaning The One who prevails over all creation. The universe runs according to the laws laid down by Allah. He is dominant, the master of all and is victorious over all opposition.

القهار

Al-Qahhar
(The All-Prevailing One)

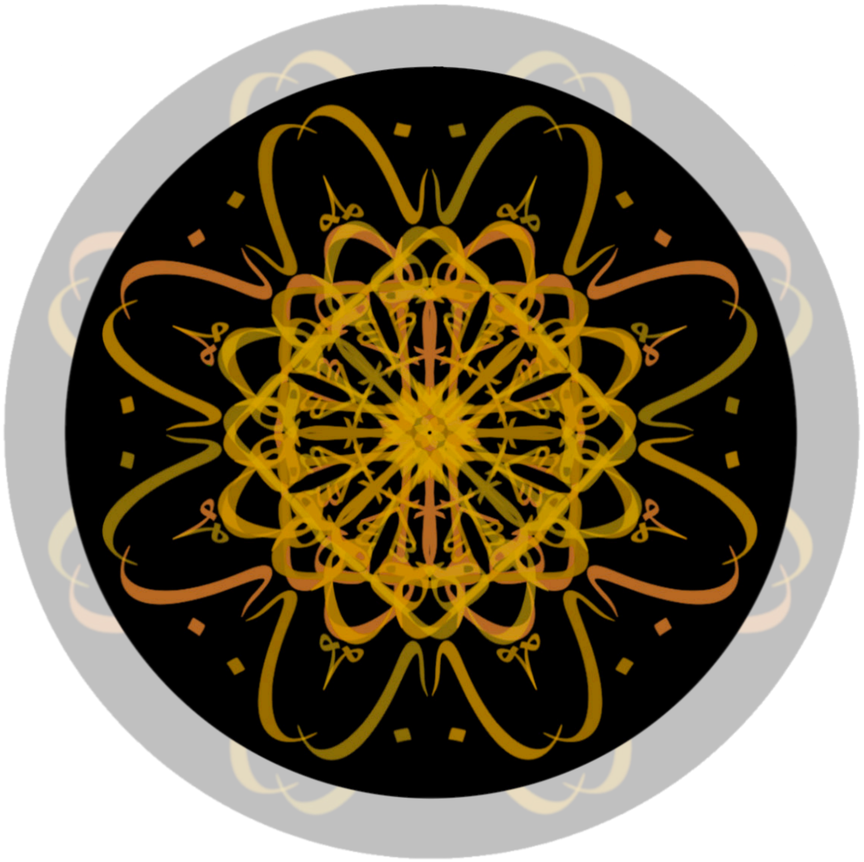
It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. (Quran 14:48) [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. (Quran 14:48)

Al-Qahhar
(The All-Prevailing One)

From the root q-h-r which has the following classical Arabic connotations: to overcome, conquer to overpower, master to dominate over, prevail to subdue, subjugate, to compel against one's wishes [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. (Quran 14:48) [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. (Quran 14:48) And We have certainly created you, [O Mankind and given you [human] form. (Quran 7:11)

Al-Wahhab
(The Supreme Bestower)

الوهاب



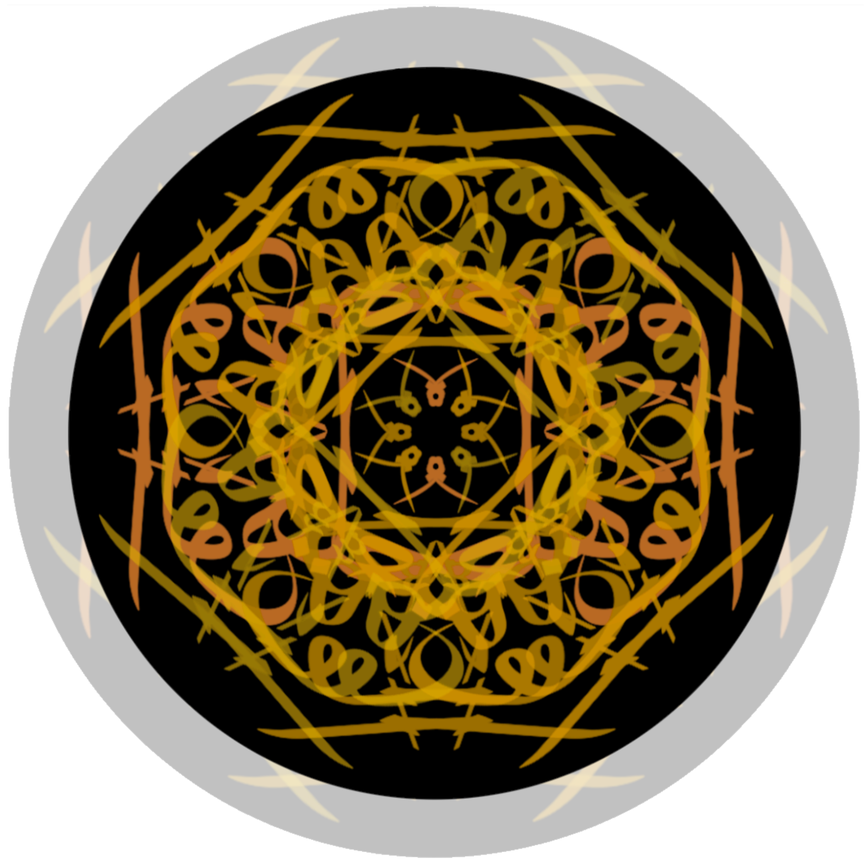
Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower? (Quran 38:9) "Do they possess the treasures of your Lord, the Most Mighty, the Great Bestower?" (38:9)

أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ

(Qur'an 38:9)

Al-Wahhab
(The Supreme Bestower)

الوهاب



From the root w-h-b which has the following classical Arabic connotations: to give for no compensation, to give as a gift to donate, to offer as a present, bestow to give liberally and freely to grant.

Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower? (Quran 38:9) "Do they possess the treasures of your Lord, the Most Mighty, the Great Bestower?" (38:9)

38:9

The One who is Generous in giving plenty without any return. He is everything that benefits whether Halal or Haram.

Allah is Al Wahhab which means the great giver whose blessings are freely and perpetually given. He gives with no purpose and expects nothing in return. Allah is truly the most liberal giver, He gives to the deserving and undeserving, to the good and the evil.

Ar-Razzaq
(The Total Provider)

Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength. (Quran 51:58)

Ar-Razzaq
(The Total Provider)

From the root r-z-q which has the following classical Arabic connotations: to receive something beneficial, especially as a gift to be provided with the necessities of life to receive a portion, share or lot to be supplied with a means of subsistence Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength. (Quran 51:58)

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

(Qur'an 51:58)

Ar-Razzaq
(The Total Provider)

Ar-Razzaq
(The Total Provider)

The Sustainer, The Provider. Ar-Razzaq the provider of sustenance for all His creatures. He is The One who creates all means of nourishment and gives them their livelihood He is the provider of growth for all things good for the body, the soul, and the mind.

Al-Fattah
(The Supreme Solver)

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

(Qur'an 34:26)

AI-Fattah
(The Supreme Solver)

The Opener, The Reliever, The Judge, The One who opens for His slaves the closed worldly and religious matters. Al Fattah is The Opener, The Revealer, and The Granter of success. He opens what is closed and makes what is unclear, clear. He has the best of judgement and holds the keys to victory and success.

Al-Fattah
(The Supreme Solver)

Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."(Quran 34:26)

Al-Fattah
(The Supreme Solver)

From the root f-t-h which has the following classical Arabic connotations to open, unlock, unfold to make victorious to reveal, inform, explain, make clear to judge, decide to grant, permit.

Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."(Quran 34:26)

Al-Alim
(The All-Knowing One)

العَلِيمُ

(Qur'an 2:158)

Al-Alim
(The All-Knowing One)

The Knowledgeable; The One nothing is absent from His knowledge

Allah is Al-Alim, Allah'sknowledge is comprehensive and extends to all that is seen and unseen, apparent and hidden, present and future, near and far. His knowledge precedes and he is intuitively aware of all things, even before they happen. He is the is ever knower of all details and nothing goes unnoticed or unrecorded. Truly, He is the Omniscient One.

Al-Alim
(The All-Knowing One)

العَلِيمُ

Indeed, as-Safaand al-Marwah are among the symbols of Allah . So whoever makes Hajj to the House or performs 'umrah – there is no blame upon him for walking between them. And whoever volunteers good – then indeed, Allah is appreciative and Knowing (Quran 2:158)

Al-Alim
(The All-Knowing One)

From the root 'a-l-m which has the following classical Arabic connotations: to have knowledge, be cognizant, be certain to be aware, thoroughly informed to be find out, gather information to have intuitive knowledge to have firmly rooted knowledge of the minute particulars to act according to knowledge.

Indeed, as-Safaand al-Marwah are among the symbols of Allah . So whoever makes Hajj to the House or performs 'umrah – there is no blame upon him for walking between them. And whoever volunteers good – then indeed, Allah is appreciative and Knowing (Quran 2:158)

Al-Qaabid
(The Restricting One)

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (Quran 2:245)

Al-Qaabid
(The Restricting One)

From the root q-b-d which has the following classical Arabic connotations: to take in the hand, clutch, lay hold of to grasp, grip, seize, hold firmly to have absolute ownership of something, barter to contract, shrink, draw together, make scanty, make scarce to contract the heart, i.e. distress, depression, lack of joy.

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (Quran 2:245)

Al-Qaabid
(The Restricting One)

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ

(Qur'an 2:245)

Al-Qaabid
(The Restricting One)

The Constrictor, The Withholder, The One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy.
Allah is Al-Qaabid meaning whatever he wills comes to be. He is the one who enriches and makes poor, he decides to withhold something, or make something scarce. He is the taker of all souls at the time of death and he stretches his hand out to the believers so that they may repent and turn to him.

Al-Baasit

(The Extendernt)

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (Quran 2:245)

(Qur'an 2:245)

Al-Baasit

(The Extendernt)

From the root b-s-t which has the following classical Arabic connotations: to expand, enlarge, extend to grant abundance, to provide amply to spread, widen, to make spacious to extend a hand.

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (Quran 2:245)

Al-Baasit

(The Extendernt)

Al-Baasit

(The Extendernt)

The Englarger, The One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy.

Allah is Al-Baasit, The One who amplifies all abundance, who makes the way wide open. He gives plentiful to whoever he wills and reaches out a helping hand to all mankind. Allah gives provision and mercy as he wishes.

Al-Khaafidh
(The Reducer)

We have certainly created man in the best of stature; Then We return him to the lowest of the low, Except for those who believe and do righteous deeds, for they will have a reward uninterrupted. (Quran 95:4-6)

Al-Khaafidh
(The Reducer)

From the root kh-f-d which has the following classical Arabic connotations: to lower, weaken, depress to make humble, abase to relax, diminish, subdue to make gentle, tranquil, easy to deal with to soften, make easy, facilitate.

We have certainly created man in the best of stature; Then We return him to the lowest of the low, Except for those who believe and do righteous deeds, for they will have a reward uninterrupted. (Quran 95:4-6)

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ
ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(Qur'an 95: 4-6)

Al-Khaafidh
(The Reducer)

Al-Khaafidh
(The Reducer)

The Abaser, The One who lowers whoever He willed by His Destruction and raises whoever He willed by His Endowment.

Allah is Al-Khaafidh with this name he abases the proud, the oppressors, and rebels. He chooses the ones to be humbled, softened or made gentle. He decides to raise or weaken people as a test.

Al-Raafi
(The Elevating One)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ

(Qur'an 58:11)

Al-Raafi
(The Elevating One)

The Exalter, The Elevator, The One who lowers whoever He willed by His Destruction and raises whoever He willed by His Endowment.

Allah is Ar-Rafi, The One who chooses whom will be raised in rank. He elevates mankind above worldly possessions and selfishness.

Al-Raafi
(The Elevating One)

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Quran 58:11)

Al-Raafi
(The Elevating One)

From the root r-f-' which has the following classical Arabic connotations: to raise or elevate something to uplift, to take it up to make high, lofty to exalt, make honorable, make eminent to bring a thing near.

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise,"then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Quran 58:11)

Al-Mu’izz
(The Honourer-Bestower)

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(Qur’an 3:26)

Al-Mu’izz
(The Honourer-Bestower)

He gives esteem to whoever He willed, hence there is no one to degrade Him; And He degrades whoever He willed, hence there is no one to give Him esteem.

Allah is Aziz (possessor of glory) and Mu’izz (giver of glory). He gives strength and honor to his obedient and loving servants. He gives material power to whoever he wills. He strengthens, glorifies, and makes it possible for someone or something to be respected.

Al-Mu’izz
(The Honourer-Bestower)

Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. (Quran 3:26)

Al-Mu’izz
(The Honourer-Bestower)

From the root ‘-z-z which has the following classical Arabic connotations: to be mighty, potent, strong, powerful to be high, elevated, noble, exalted to be honorable, noble, glorious, illustrious to be indomitable, invincible to be respected, cherished, dear to be scarce, rare, precious, unattainable

Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. (Quran 3:26)

Al-Muzil
(The Abaser)

Al-Muzil
(The Abaser)

Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. (Quran 3:26)

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(Qur’an 3:26)

Al-Muzil
(The Abaser)

From the root dh-l-l which has the following classical Arabic connotations: to be low, base, abject, paltry, to be vile, contemptible, despicable, to be inglorious, abased, humble, to be lowly, submissive, weak, to be tractable, easy, and manageable.

Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. (Quran 3:26)

Al-Muzil
(The Abaser)

But upon many the punishment has been justified. And he whom Allah humiliates – for him there is no bestower of honor. Indeed, Allah does what He wills.
(Quran 22:18)

Indeed, the ones who oppose Allah and His Messenger – those will be among the most humbled. (Quran 58:20).

As-Sami
(The All-Hearer)

There shall be no compulsion in [acceptance of] the religion. The right course has become clear. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Quran 2:256)

لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

(Qur'an 2:256)

As-Sami
(The All-Hearer)

From the root s-m-‘ which has the following classical Arabic connotations: to hear, to listen to accept, to receive, to be told to pay attention to, pay regard to understand the meaning. When Abraham was raising the foundations of the House and [with him] Ishmael, s[saying], “Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. (Quran 2:127)

There shall be no compulsion in [acceptance of] the religion. The right course has become clear. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Quran 2:256)

As-Sami
(The All-Hearer)

As-Sami
(The All-Hearer)

The Hearer, The One who Hears all things that are heard by His Eternal Hearing without an ear, instrument or organ.

Allah is As-Sami. He hears everything and sees everything. He pays attention to every supplication, invocation, listening to all who reach out to him. Whether we speak loudly or in secrecy he hears every word.

Al-Baseer
(The All-Seeing)

البصير

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا

(Qur'an 4:58)

Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.(Quran 4:58)

Al-Baseer
(The All-Seeing)

From the root b-s-r which has the following classical Arabic connotations: to see, behold, notice to understand, to know to perceive, to have insight to be acutely aware. Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.

Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (Quran 4:58)Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. (Quran 17:1))

Al-Baseer
(The All-Seeing)

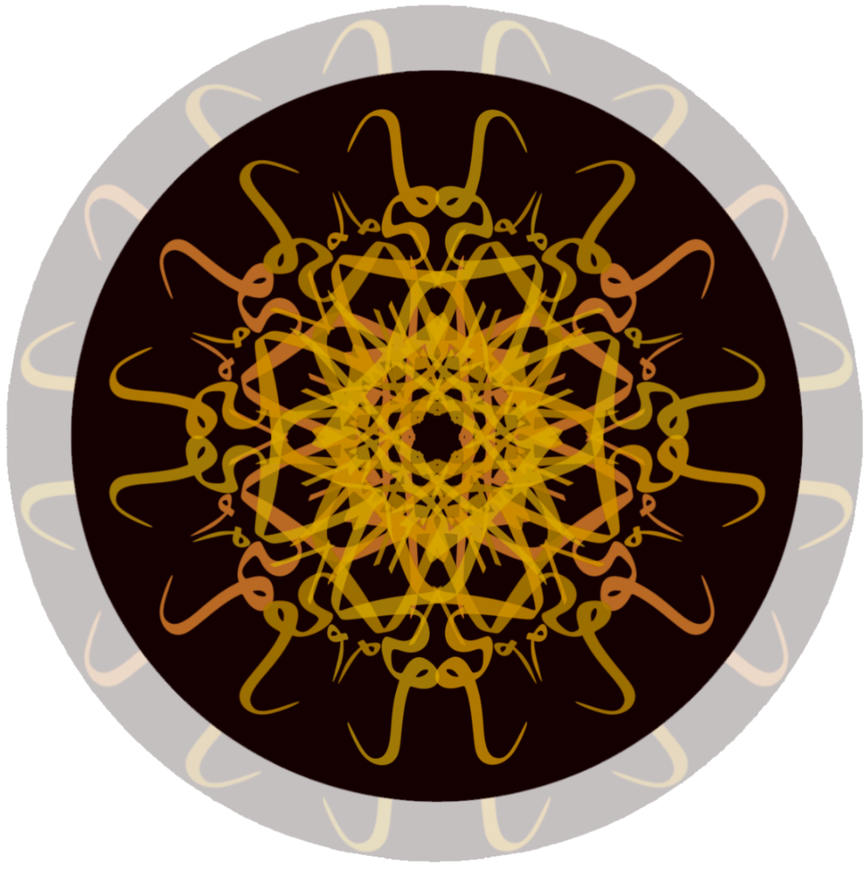
البصير

Al-Baseer
(The All-Seeing)

The All-Noticing, The One who Sees all things that are seen by His Eternal Seeing without a pupil or any other instrument.

Allah is Al-Baseer he sees everything all the time. He understands all that has and will be. He has insight into all things and does not miss any detail. His sight is not limited to the outside but also knows what exists inside your heart.

Al-Hakam
(The Impartial Judge)



And follow what is revealed to you, [O Muhammad], and be patient until Allah will judge. And He is the best of judges. (Quran 10:109)

Al-Hakam
(The Impartial Judge)

From the root h-k-m which has the following classical Arabic connotations: to be wise, knowing the true nature of things to pass judgment, to decide, pass a verdict to judge and pass sentence to prevent or restrain from wrongdoing or corruption to turn someone back from wrongdoing or ignorance.

And follow what is revealed to you, [O Muhammad], and be patient until Allah will judge. And He is the best of judges. (Quran 10:109)

وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ

(Qur'an 10:109)

Al-Hakam
(The Impartial Judge)

Al-Hakam
(The Impartial Judge)

The Judge, He is the Ruler and His judgment is His Word.

The Judge, He is the Ruler and His judgment is His Word.

Allah is Al-Hakam meaning The Giver of Justice. His judgement once rendered cannot be thwarted. He always delivers justly in every situation and never makes a mistake. He is the best of judges.

Al-Adl
(The Embodiment of Justice)

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing. (Quran 6:115)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

(Qur'an 10:109)

Al-Adl
(The Embodiment of Justice)

From the root 'a-d-l which has the following classical Arabic connotations: to act justly, fairly to be equitable, impartial to adjust properly, to make even to straighten, to rectify, to establish justice to balance, counterbalance, to make equal, uniform to turn one away from something, rightly direct to make comfortable with what is right. The term 'Adl is not used directly in The Quran. Yet there are verses regarding his justice.

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing. (Quran 6:115)

Al-Adl
(The Embodiment of Justice)

Al-Adl
(The Embodiment of Justice)

The Just, The One who is entitled to do what He does.
Allah is Al-Adl, The one who rectifies and sets matters straight in a just and equitable manner. He always delivers absolute justice through His wisdom without failure. He gives to each what he deserves and puts everything in its proper order.

Al-Lateef
(The Knower of Subtleties)

Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted. (Quran 22:63)

From the root l-t-f which has the following classical Arabic connotations: to be thin, delicate, refined, elegant, graceful to be gentle, gracious, courteous, kindly to be subtle, to know the obscurities of all affairs to treat with regard for circumstances to be most soothing and refined in manner to treat with kindness, goodness, gentleness, benevolence, and affection. Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted. (Quran 22:63)

Al-Lateef
(The Knower of Subtleties)

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً ۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ

(Qur'an 22:63)

Al-Lateef
(The Knower of Subtleties)

The Subtle One, The Gracious, The One who is kind to His slaves and endows upon them.

Allah is Al-Lateef. The most gentle and gracious to people and cares for them although they may be oblivious to his acts. His nature is kind, affectionate, and understanding for the subtle details of individual circumstances. His actions are so fine and subtle they can not be apprehended by us by any means. He does things for you, you will never know. This is the name of Allah to call when asking for help through hardship.

Al-Khabeer
(The All-Aware One)

And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all]. (Quran 6:18)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ

(Qur'an 10:109)

Al-Khabeer
(The All-Aware One)

From the root kh-b-r which has the following classical Arabic connotations: to know, or be aware of the real inner nature of something to understand the inner, intrinsic nature of something to know the reality of something to know the secret inner state of something to prove, try, test by experience (resulting in inner knowledge)

And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all]. (Quran 6:18)
Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed, He is ever, concerning His servants, Acquainted and Seeing. (Quran 17:30)

Al-Khabeer
(The All-Aware One)

Al-Khabeer
(The All-Aware One)

The One who knows the truth of things.
Allah is Al-Khabeer. The Knower of reality, The One who'sknowledge is comprehensive knowing the qualities and meanings of all things.
He knows and understands the most hidden secrets. Al Khabeer is The One who knows truth in every situation. He is all aware and nothing goes unnoticed.

Al-Haleem
(The Clement One)

And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing. (Quran 2:235)

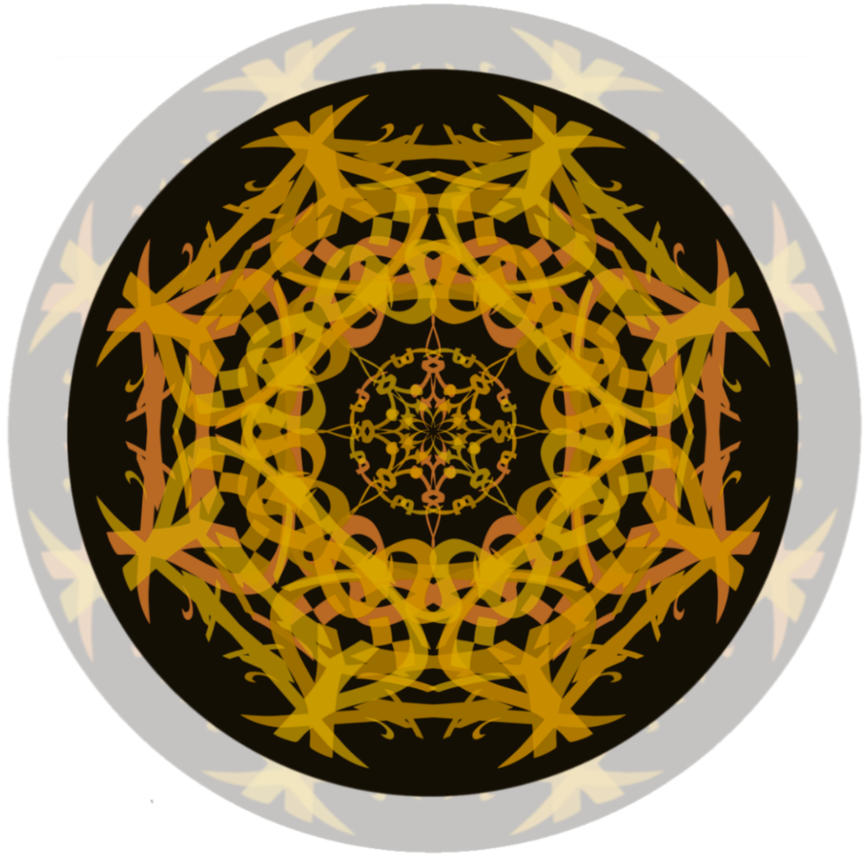
Al-Haleem
(The Clement One)

From the root h-l-m which has the following classical Arabic connotations: to be forbearing, mild, lenient, clement to be forgiving, gentle, deliberate to be leisurely in manner, not hasty to be calm, serene to manage one'stemper to exhibit moderation.
And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing. (Quran 2:235)

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ

(Qur'an 2:235)

Al-Haleem
(The Clement One)



The Forebearing, The One who delays the punishment for those who deserve it and then He might forgive them.

Allah is Al-Haleem, the most serene, kind and gentle. He does not punish people for every sin, he tolerates and is most gracious and merciful. He is ever calm and deliberate, never acting hastily, even with the wrongdoers. He gives us opportunity to learn and be kind.

Al-Azeem
(The Magnificent One)

العَظِيمُ

اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ
كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

(Qur'an 2:255)

Al-Azeem
(The Magnificent One)

The Great One, The Mighty, The One deserving the attributes of Exaltment, Glory, Extolement, and Purity from all imperfection.

Allah is Al-Azeem, The Supreme Glory and The Greatest. His reality is too great to be fully understood under the capacity of the human mind. He is infinitely greater than his creation. It is said his throne (symbolic of his knowledge and authority) extends over the heavens and the earth, and the care of them burdens Him not, He is the Supreme, the Greatest.

Al-Azeem
(The Magnificent One)

From the root 'a-z-m which has the following classical Arabic connotations: to be great, large, big to be vast, huge, enormous to be great in rank, importance or dignity to be imposing, powerful, superior to be magnificent, honored, revered, sublime to be immense, stupendous, lofty to be above imperfection.
So, exalt the name of your Lord, the Most Great. (Quran 56:96) He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. (Quran 2:255)

So, exalt the name of your Lord, the Most Great. (Quran 56:96) He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. (Quran 2:255)

الغَفُورُ

Al-Ghafoor
(The All-Forgiving)

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

(Qur'an 2:173)

Al-Ghafoor
(The All-Forgiving)

The All-Forgiving, The Forgiving, The One who forgives a lot.
Allah is Al-Ghafoor, He is The One who completely forgives our sins and faults. His forgiveness is unlimited, and He is all compassionate. He is most high; His forgiveness extends to all who turn to him in humility and seek repentance.

الغَفُورُ

Al-Ghafoor
(The All-Forgiving)

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful. (Quran 2:173)

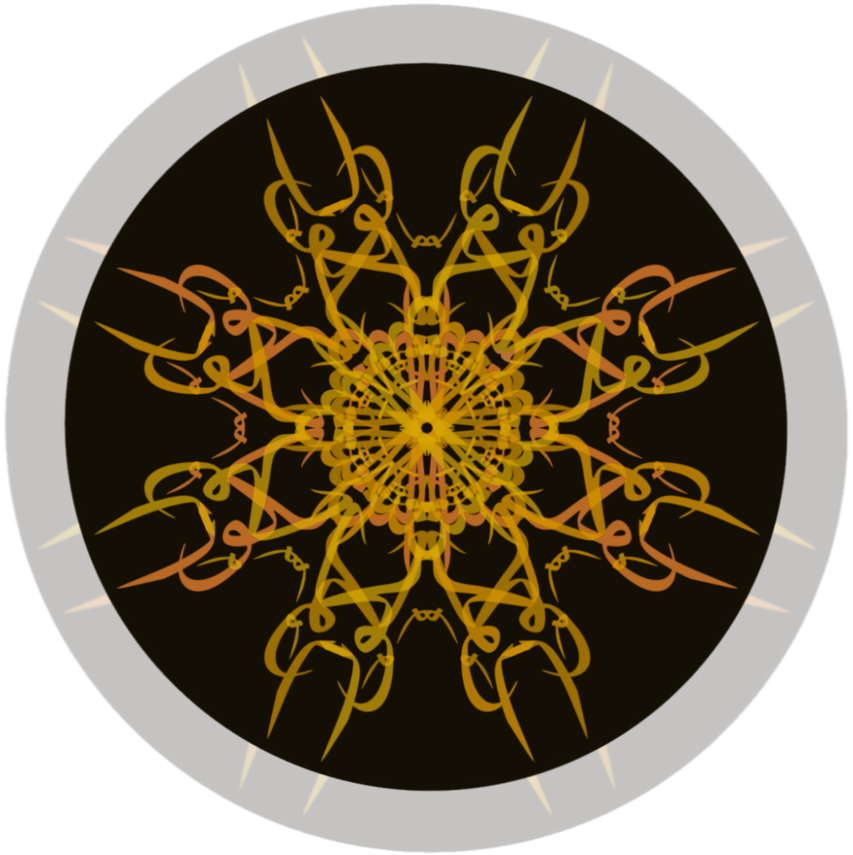
Al-Ghafoor
(The All-Forgiving)

From the root gh-f-r which has the following classical Arabic connotations: to cover, veil, conceal, hide to pardon, to forgive, to set aright to cover a thing to protect it from dirt.

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful. (Quran 2:173)

Ash-Shakur
(The Acknowledging One)

That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.(Quran 35:30)
If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing. (Quran 64:17)



إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ

(Qur'an 35:30)

Ash-Shakur
(The Acknowledging One)

From the root sh-k-r which has the following classical Arabic connotations: to praise or commend for a benefit or benefits to acknowledge beneficence to offer thanks, acknowledgement to be thankful, grateful to produce, supply, give forth bountifully.
That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative. (Quran 35:30)
If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing. (Quran 64:17)

Ash-Shakur
(The Acknowledging One)

Ash-Shakur
(The Acknowledging One)

The Grateful, The Appreciative, The One who gives a lot of reward for a little obedience.

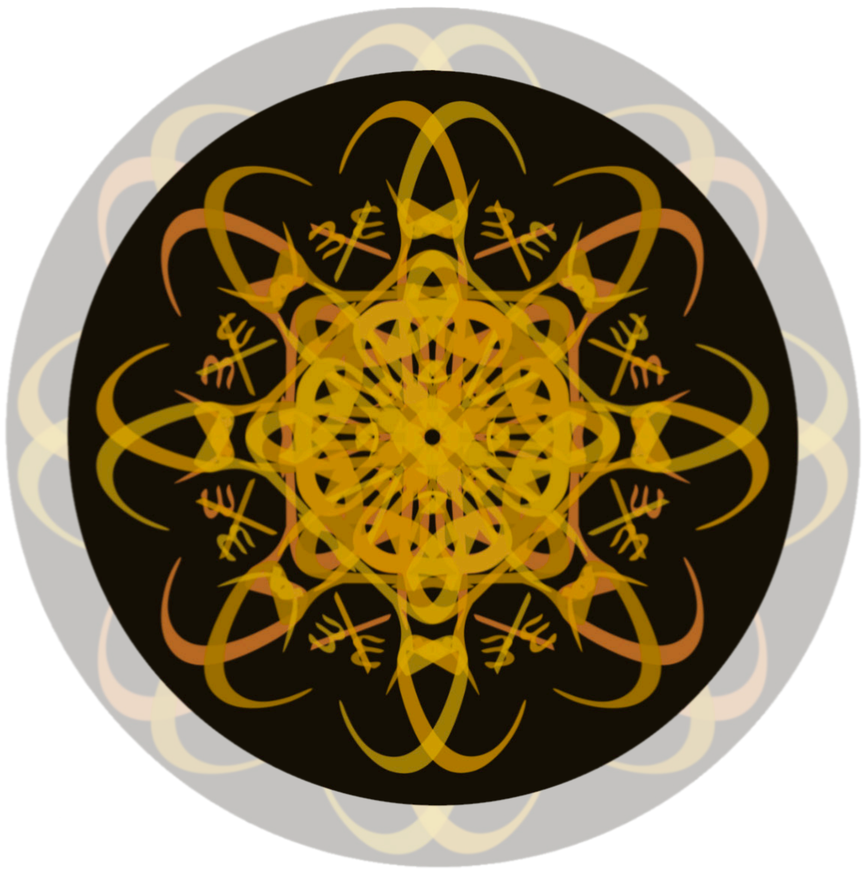
Allah is Ash-Shakoor meaning the most grateful, the rewarder of good deeds, and is most appreciative. Allah notices the smallest of our acts of righteousness and rewards us for them in this life or the next. He is bountiful in giving and bestows great rewards for small amount of good.

العَلِيُّ

Al-Aliy
(The Sublime One)

Al-Aliy
(The Sublime One)

To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great. (Quran 42:4)



Al-Aliy
(The Sublime One)

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

(Qur'an 42:4)

The Most High, The One who is clear from the attributes of the creatures.

Allah is Al-Aliyy, the most exalted and most high. He exceeds all others and there is nothing higher. He is the one who'srank, and station are the highest. He is above all that has or will ever be.

From the root 'a-l-wwhich has the following classical Arabic connotations: to be high, elevated, lofty to be exalted, to rise up, to ascend to be higher, to exceed, surpass to overcome, overwhelm to advance, promote, rise above to mount, be overtop, eminent.

That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand. (Quran 31:30)
To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great. (Quran 42:4)

Al-Kabeer
(The Great One)

That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand. (Quran 22:62)

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ

(Qur'an 22:62)

Al-Kabeer
(The Great One)

From the root k-b-r which has the following classical Arabic connotations: to be great in rank, dignity, nobility, majesty to be great in size, vast, formidable to be great in age, oldest to be great in learning, most knowing to have rights above all others.

[He is] Knower of the unseen and the witnessed, the Grand, the Exalted. (Quran 13:9)
That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand. (Quran 22:62)

Al-Kabeer
(The Great One)

Al-Kabeer
(The Great One)

The Most Great, The Great, The One who is greater than everything in status. Allah is Al-Kabeer, the perfection of greatness. The heart of the believer knows Allah is the essence of perfection and nothing is comparable to him. His greatness is beyond measure and his being is unimaginable to the human mind.

Al-Hafeedh
(The Guarding One)

الحفيظ

Al-Hafiz
(The Guarding One)

The Preserver, The Protector, The One who protects whatever and whoever He willed to protect.

Allah is Al-Hafiz, the guardian and protector of everything. He preserves all creations and remembers all that has ever been and all that is. He is the protector of The Quran and vowed to safe guard it from being changed or perverted as was the case with previous scriptures.

Al-Hafeedh
(The Guarding One)

الحفيظ

Al-Hafiz
(The Guarding One)

From the root h-f-z which has the following classical Arabic connotations: to preserve, guard, protect to keep, retain, take care of, tend to prevent from perishing or becoming lost to be watchful, mindful, attentive, vigilant.

wwBut if they turn away, [say], “I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian.” (Quran 11:57)

فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ ۖ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ

(Qur’an 11:57)

But if they turn away, [say], “I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian.” (Quran 11:57)

Al-Muqeet
(The Sustaining One)

Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper. (Quran 4:85)

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا

(Qur'an 4:85)

Al-Muqeet
(The Sustaining One)

From the root q-w-t which has the following classical Arabic connotations: to feed, nourish to supply, sustain to keep, preserve, guard to witness, observe, watch over.

Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper. (Quran 4:85)
Say, "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?" (Quran 6:14)

Al-Muqeet
(The Sustaining One)

Al-Muqeet
(The Sustaining One)

The Maintainer, The Guardian, The Feeder, The One who has the Power.
Allah is Al-Muqeet or the ultimate sustainer. He gives strength and nourishment to all of creation and maintains all that exists. He oversees, guards, and preserves all. To Allah we owe the satisfaction of all needs, but he himself is alone and independent of needs..

الحسيب

Al-Haseeb
(The Reckoning One)

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

(Qur'an 4:85)

Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper. (Quran 4:86)

Al-Haseeb
(The Reckoning One)

The Reckoner, The One who gives the satisfaction.

Allah is Al-Haseeb. He is The One who takes account all actions and reckons them on the day of judgement. There is nothing that goes unnoticed, however small, Allah surly will hold them responsible. He will give whatever is sufficient and necessary in every situation..

Al-Haseeb
(The Reckoning One)

From the root h-s-b which has the following classical Arabic connotations: To reckon, number, count, calculate, compute, think. To give without sparing or scanting to give without the receiver'sexpectation. To suffice,to be sufficient, or without measure.

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant. (Quran 4:86)

[Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant. (Quran 33:39)

Al-Jalil
(The Majestic One)

To be glorious, majestic. To be sublime to be high, lofty, far above, independent. And there will remain the Face of your Lord, Owner of Majesty and Honor. (Quran 55:27)

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

(Qur'an 55:27)

Al-Jalil
(The Majestic One)

From the root j-l-l which has the following classical Arabic connotations: to be supremely great. To be glorious, majestic. To be sublime to be high, lofty, far above, independent. And there will remain the Face of your Lord, Owner of Majesty and Honor. (Quran 55:27) And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You."[Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me."But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."(Quran 7:143)

Al-Jalil
(The Majestic One)

Al-Jalil
(The Majestic One)

The Sublime One, The Beneficent, The One who is attributed with greatness of Power and Glory of status.
Allah is Al-Jaleel, the one who is great and above all in dignity and rank.
He is majestic and the source of all attributes of greatness.
To him all honour and sincere devotion is due.

Al-Karim
(The Bountiful One)

This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous.”(Quran 27:40)

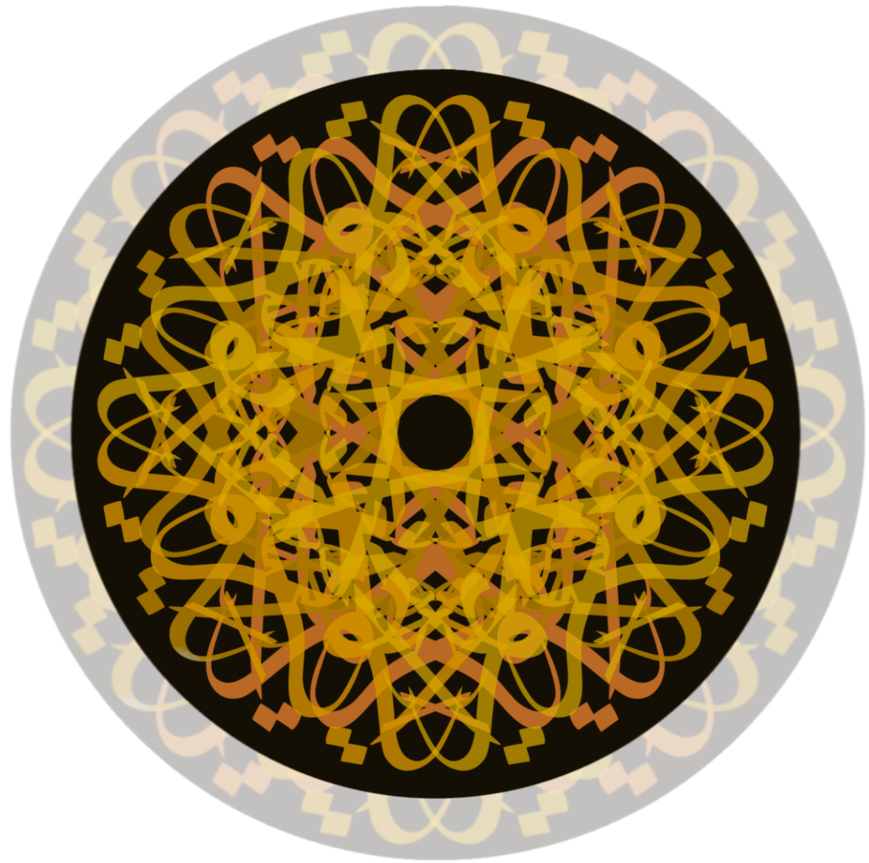
قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ

(Qur’an 55:27)

Al-Karim
(The Bountiful One)

From the root k-r-m which has the following classical Arabic connotations: to be noble, grand, high minded. To be generous, giving, beneficent to be highly esteemed, honored, prized, valued to be excellent, precious, valuable, rare. To be productive, fruitful.
This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous.”(Quran 27:40)
O mankind, what has deceived you concerning your Lord, the Generous. (Quran 82:6)

Al-Karim
(The Bountiful One)



Al-Karim
(The Bountiful One)

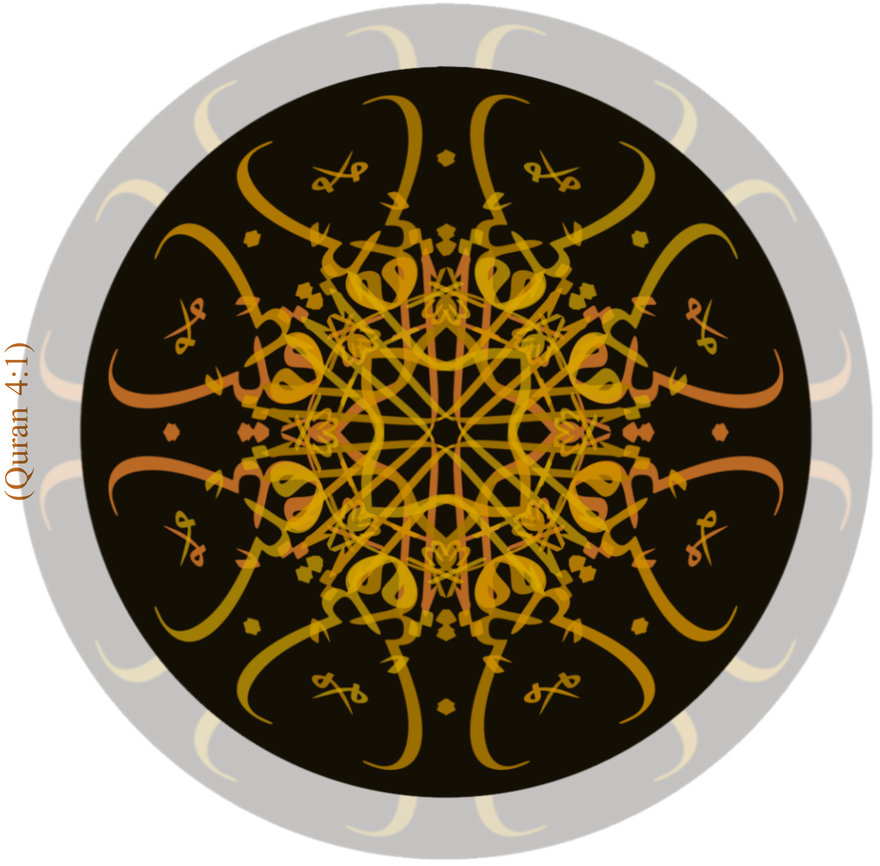
The Generous One, The Gracious, The One who is attributed with greatness of Power and Glory of status.
Allah is Al-Karim who is the most generous, bountiful and esteemed. He is The One whose kindness knows no bound and is continually giving precious gifts to whoever he wills. He is gracious in giving rewards in multiple even for the smallest acts.

Ar-Raqib
(The Watchful One)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(Qur'an 4:1)

Ar-Raqib
(The Watchful One)



O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer. (Quran 4:1)
(Quran 4:1)

Ar-Raqib
(The Watchful One)

From the root r-q-b which has the following classical Arabic connotations: to look, watch, be vigilant to expect, anticipate, await. To keep an eye on, detect, observe to be mindful of. To be a spy, scout, observer to regard, hold in consideration, and respect.

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.
(Quran 4:1)

The Watcher, The One that nothing is absent from Him. Hence, it's meaning is related to attribute of Knowledge.
Allah is Ar-Raqib, He watches all and never forgets what He has created. Allah is a vigilant witness and acts as a guardian protecting the weak and innocent. He observes all thoughts, deeds and feelings.

Al-Mujeeb
(The Responding One)

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ
أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي
قَرِيبٌ مُّجِيبٌ

(Qur'an 11:61)

And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."(Quran 11:61)

Al-Mujeeb
(The Responding One)

From the root j-w-b which has the following classical Arabic connotations: to answer, reply, respond, accept to cut, pierce, penetrate, to have a dialog or conference, to comply with a desire when invited to do so. and to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."(Quran 11:61)
ment. (Quran 42:26)

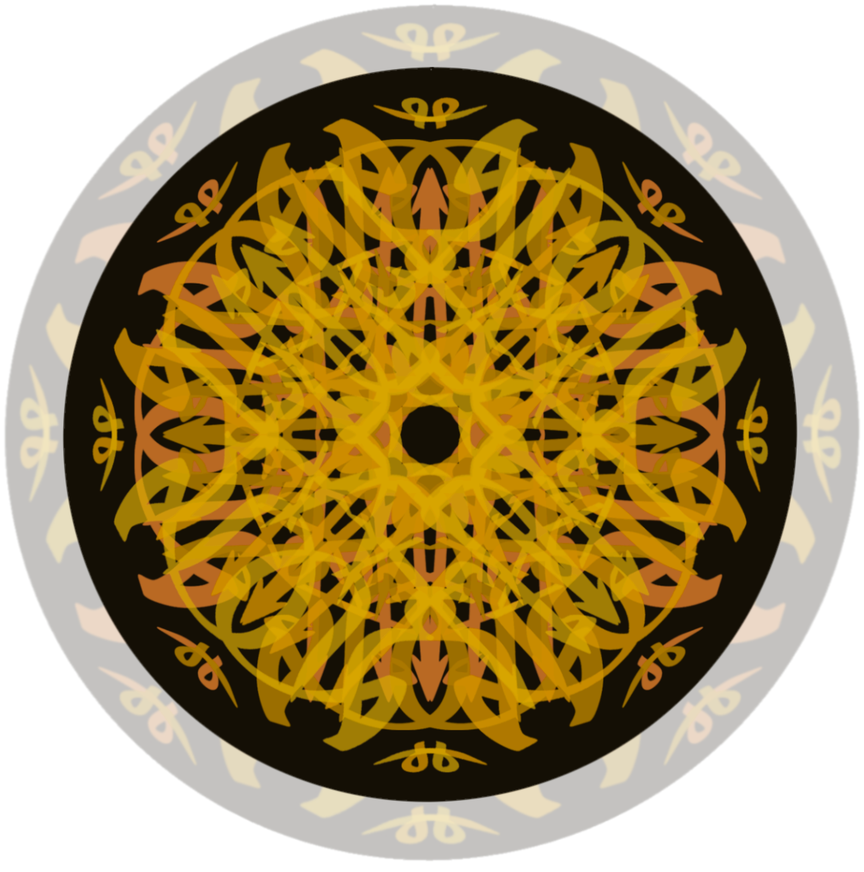
Al-Mujeeb
(The Responding One)

Al-Mujeeb
(The Responding One)

The Responsive, The Hearkener, The One who answers the one in need if he asks Him and rescues the yearned if he calls upon Him.

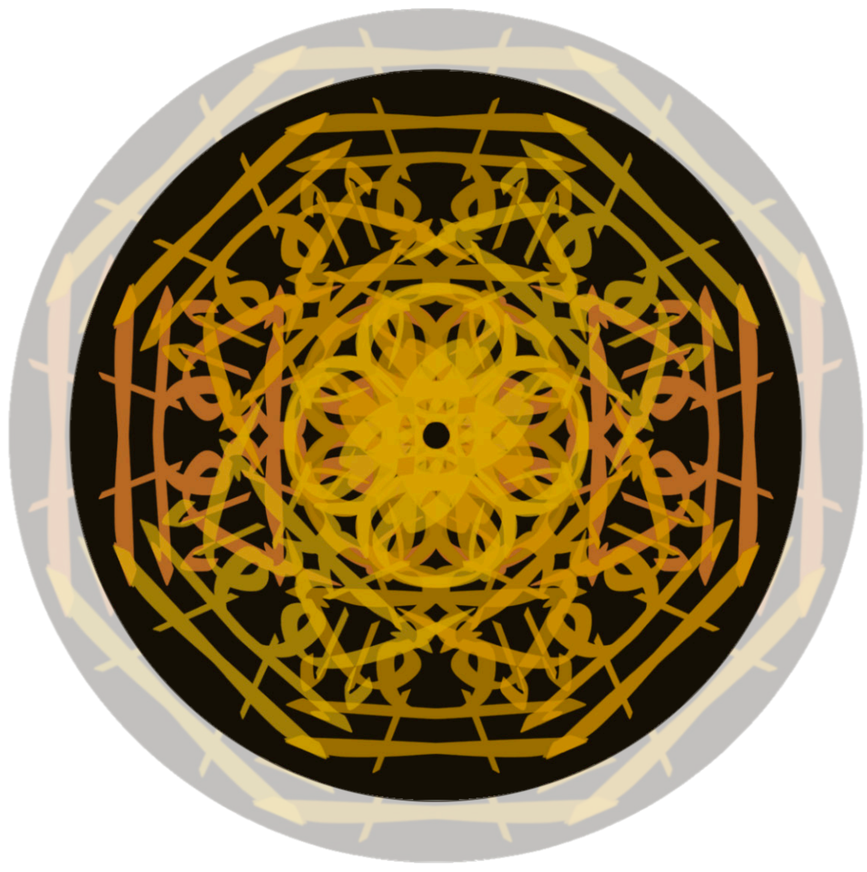
Allah is Al-Mujeeb, he is very close to his believers and readily willing to answer supplications of those who ask. He is the responder to all needs, invitations, and prayers. Whenever one needs help in difficulties, they should call upon this name of Allah.

Al-Waasi
(The All-Pervading One)



Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. (Quran 2:268)

Al-Waasi
(The All-Pervading One)



الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

(Qur'an 2:268)

Al-Waasi
(The All-Pervading One)

From the root w-s-' which has the following classical Arabic connotations: to be sufficient in capacity or size, wide, spacious to be ample, plentiful, bountiful, rich to comprehend, embrace, include, take in, pervade. Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. (Quran 2:268) And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand of Allah – He grants it to whom He wills. And Allah is all-Encompassing and Wise." (Quran 3:7)

Al-Waasi
(The All-Pervading One)

The Vast, The All-Embracing, The Knowledgeable.

Allah is Al-Waasi who'sknowledge, mercy, and provision are vast. He is of limitless capacity and abundance who gives without expecting anything in return. Allah embraces all things and His wisdom and mercy are boundless.

Al-Hakeem
(The Wise One)

And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise. (Quran 31:27)

Al-Hakeem
(The All-Pervading One)

From the root h-k-m which has the following classical Arabic connotations: to prevent or restrain from wrongdoing or corruption to turn someone back from wrongdoing or ignorance to be wise, knowing the true nature of things to pass judgment, to decide, pass a verdict to judge and pass sentence

And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise. (Quran 31:27)

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا
نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(Qur'an 31:27)

Al-Hakeem
(The Wise One)

Al-Hakeem
(The All-Pervading One)

The Wise, The Judge of Judges, The One who is correct in His doings.

Allah is Al-Hakeem, the most judicious and most wise. He possesses the ability to determine right from wrong and is free from error and misunderstanding. His design in nature and life are perfect and accurate. He is the only one qualified to judge the worth of all things.

Al-Wadud
(The Loving One)

الْوَدُودُ

وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ

And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate. (Quran 11:90) And He is the Forgiving, the Affectionate. (Quran 85:14) Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.

(Qur'an 11:90)

Al-Wadud
(The Loving One)

From the root w-d-d which has the following classical Arabic connotations: to love to be affectionate to long for, to desire, to wish for.

And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate. (Quran 11:90) And He is the Forgiving, the Affectionate. (Quran 85:14) Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."(Quran 3:31) "Verily, Allah loves those who do good" (Quran 2:195) Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection. (Quran 19:96) who foster purity" (Quran 9:108)."

Al-Wadud
(The Loving One)

الْوَدُودُ

Al-Wadud
(The Loving One)

The Most Loving, The Most Affectionate, The Beloved

Allah is Al-Wadud, the most loving and affectionate. He is faithful to his servants and shows them the purest love. He is the singular source of all love and kindness. The One who loves His believing slaves and His believing slaves love Him.

Al-Majeed
(The Glorious One)

They said, “Areyou amazed at the decree of Allah? May the mercy of Allah and
His blessingsbe upon you, people of the house. Indeed, He is Praiseworthy and
Honorable.”(Quran 11:73)

From the root m-j-d which has the followingclassicalArabic connotations: to be glorious, dignified, majestic, noble, honorable to be lauded, exalted, sublime to be liberal, bountiful, exceedingly generous They said, “Areyou amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable.”(Quran 11:73)

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, “Nothing is more honorable to Allah the Exalted than supplication.”Source: Sunan At-Tirmidhi 3370 Grade: Hasan (fair) according to At-Tirmidhi You are our Protector: so, forgive us and give us Your mercy; for you are the best of those who forgive. (Quran 7:155)

قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ

(Qur’an 11:73)

Al-Majeed
(The Glorious One)

The Most Glorious One, The One who is with perfect Power, High Status, Compassion, Generosity and Kindness.

Allah is Al-Majeed which is another name which covers several attributes. He is the most glorious, honorable, dignified, noble, and generous. He is the only one deserving of all praise and honor

Al-Ba’ith
(The Infuser Of New Life)

And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do. (Quran 6:60)

Al-Ba’ith
(The Infuser Of New Life)

From the root b-‘a-th which has the following classical Arabic connotations: to call forth, awaken to raise up from sleep or death to resurrect to delegate, consign to send, send out, make manifest. And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do. (Quran 6:60)
And to Allah belongs whatever is in the heavens and whatever is in the earth – that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]. (Quran 53:31)

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

(Qur’an 6:60)

Al-Ba’ith
(The Infuser Of New Life)

Al-Ba’ith
(The Infuser Of New Life)

The Awakener, The Resurrector, The Arouser

Allah is Al-Ba’ith, The One who chooses who will be awaken and be sent forth. He is the giver of life and who sends light into the worlds. The One who resurrects His slaves after death for reward and/or punishment.

Ash-Shaheed
(The All Observing Witness)

الشَّهِيدُ

Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah – Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness. (Quran 22:17)

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓاْ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

(Qur'an 22:17)

Ash-Shaheed
(The All Observing Witness)

From the root sh-h-d which has the following classical Arabic connotations: to bear witness to offer testimony to have knowledge of, to experience to be present with But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness. (Quran 4:166)
It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness. (Quran 48:28) Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah – Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness. (Quran 22:17)

Ash-Shaheed
(The All Observing Witness)

الشَّهِيدُ

Ash-Shaheed
(The All Observing Witness)

The Witness, The One who nothing is absent from Him.
Allah is Ash-Shaheed, there is nothing that we do that goes unnoticed as He is ever-present and observes everything. His knowledge comprehends all and He will be the ultimate witness on the day of judgement.

Al-Haqq
(The Embodiment of Truth)

Then they, His servants are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants. (Quran 6:62)
That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent (Quran 22:6)

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(Qur'an 22:6)

Al-Haqq
(The Embodiment of Truth)

From the root h-q-q which has the following classical Arabic connotations: to be suitable. To the requirements of wisdom, justice, truth or fact. To be in accord with the needs of the situation to be true, right, just, proper. To be genuine, authentic, real, sound, substantial. To be established, confirmed as fact. To be necessary, requisite, justified.

Then they, His servants are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants. (Quran 6:62)
That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent (Quran 22:6)

Al-Haqq
(The Embodiment of Truth)

Al-Haqq
(The Embodiment of Truth)

The Truth, The True, The One who truly exists.
Allah is Al-Haqq, the only reality, The One who is the truth. Since he is the only one and true God, he has every right to be worshipped. His essence is unavoidable.

Al-Wakeel
(The Universal Trustee)

Al-Wakeel
(The Universal Trustee)

Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."(Quran 3:173)

الَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ

(Qur'an 3:173)

Al-Wakeel
(The Universal Trustee)

From the root w-k-l which has the following classical Arabic connotations: to appoint or entrust for the care or management of something to have a commissioned agent, a guardian of one's interests to rely upon, confide in, lean upon, submit to. Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs." (Quran 3:173) [Moses] said, "That is [established] between me and you. Whichever of the two terms I complete – there is no injustice to me, and Allah, over what we say, is Witness." (Quran 28:28)

Al-Wakeel
(The Universal Trustee)

The Trustee, The One who gives the satisfaction and is relied upon.

Allah is Al-Wakeel the one and only who can be trusted with all our affairs. He is the supreme trustee, guardian and administrator. A true believer understands the rewards of his efforts comes from Allah and therefore he entrusts his faith fully in Him and no one else.

Al-Qawiyy
(The Strong One)

القَوِيُّ

Indeed, Allah is Powerful and Exalted in Might. (Quran 22:74) Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might. (Quran 42:19)

إِنَّ اللَّهَ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

(Qur'an 42:19)

Al-Qawiyy
(The Strong One)

From the root q-w-y which has the following classical Arabic connotations: to be strong, vigorous, potent to be robust, hardy, sturdy to have sufficient strength or power to prevail over They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might. (Quran 22:74) Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might. (Quran 42:19) We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messenger'sunseen. Indeed, Allah is Powerful and Exalted in Might. (Quran 57:25

Al-Qawiyy
(The Strong One)

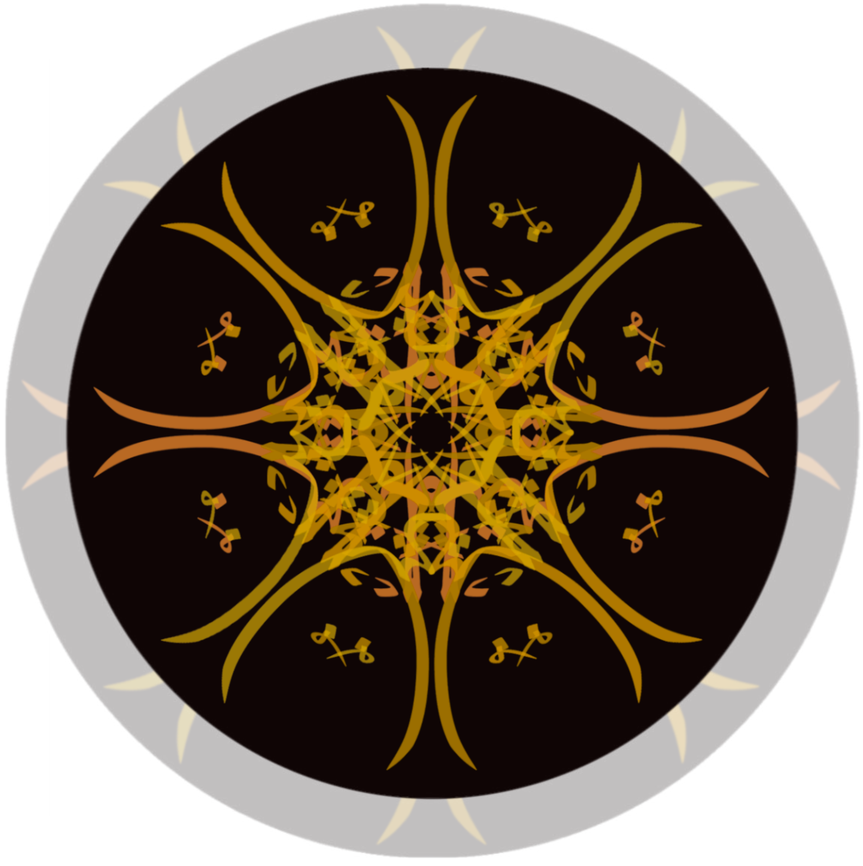
القَوِيُّ

Al-Qawiyy
(The Strong One)

The Most Strong, The Strong, The One with the complete Power.

Allah is Al-Qawiyy, The One who commands all power and whose strength is unparallel to anything else in this universe. His strength is truly unlimited and inexhaustible. Man'sstrength does not even compare to that of Allah.

A-Matin
(The Firm One)



Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength. (Quran 51:58) The thunder glorifies His praises, as do the angels in awe of Him. He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might. (Quran 13:13)

Al-Matin
(The Firm One)

From the root m-t-n which has the following classical Arabic connotations: to be strong, stout, firm, hard to be solid, robust to be steadfast, certain, sure to possess any quality in a strong degree the hard outer or apparent part of something elevated and hard ground Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength. (Quran 51:58) The thunder glorifies His praises, as do the angels in awe of Him. He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might. (Quran 13:13) But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration. (Quran 35:43

Al-Matin
(The Firm One)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

(Qur'an 51:58)

Al-Matin
(The Firm One)

The One with extreme Power which is un-interrupted and He does not get tired.

Allah is Al-Matin meaning His power is steadfast. It is the same as it was yesterday and as it will remain tomorrow. He is ever constant, firm, and loyal.

Al-Waliyy
(The Protecting Associate)

And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper. (Quran 4:45) Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous. (Quran 7:196)

Al-Waliyy
(The Protecting Associate)

From the root w-l-y which has the following classical Arabic connotations: to be near, close, nearby to be a friend, helper, supporter to defend, guard (lit. friendly dealing) to be in charge, to turn one toward something to be the master, owner, lord.

And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper. (Quran 4:45) Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous. (Quran 7:196) And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praise-worthy. (Quran 42:28) Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous. (Quran 45:19)

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا

(Qur'an 42:19)

Al-Waliyy
(The Protecting Associate)

Al-Waliyy
(The Protecting Associate)

The Protecting Friend, The Supporter.

Allah is Al-Waliy, The true protector. He is supportive and loves his servants protecting them from evil. Allah wants victory for us and will guide mankind towards the path of righteousness.

Al-Hameed
(The Sole-Laudable One)

And Moses said, "If you should disbelieve, you and whoever is on the earth entirely – indeed, Allah is Free of need and Praiseworthy."(Quran 14:8)

Al-Hameed
(The Sole-Laudable One)

From the root h-m-d which has the following classical Arabic connotations: to praise, to laud with deep feelings of adoration and submission to praise one for something done by that one's own will to speak well of, honor, commend to eulogize And Moses said, "If you should disbelieve, you and whoever is on the earth entirely – indeed, Allah is Free of need and Praiseworthy."(Quran 14:8) And We had certainly given Luqman wisdom [and said], "Be grateful to Allah."And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] – then indeed, Allah is Free of need and Praiseworthy. (Quran 31:12) To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy. (Quran 31:26)

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓاْ أَنتُمْ وَمَن فِي ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ

(Qur'an 14:8)

Al-Hameed
(The Sole-Laudable One)

Al-Hameed
(The Sole-Laudable One)

The Protecting Friend, The Supporter.
The Praiseworthy, The praised One who deserves to be praised.

Allah is Al-Hameed, the only one worthy of praise for he has given us all that we have. He is The One who deserves every manner of praise and we should exalt him. Join in extolling him by repeating 'al-hamdu lillah meaning 'praise be to Allah'.

Al-Muhsi
(The All-Enumerating One)

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

(Qur'an 72:28)

Al-Muhsi
(The All-Enumerating One)

The Counter, The Reckoner, The One who the count of things are known to him.

Allah is Al-Muhsi, The One who takes account all things in the universe and knows the details of every moment or changes. He comprehends everything and possesses all knowledge. Every deed is known by Allah and written details are recorded by His angels.

Al-Muhsi
(The All-Enumerating One)

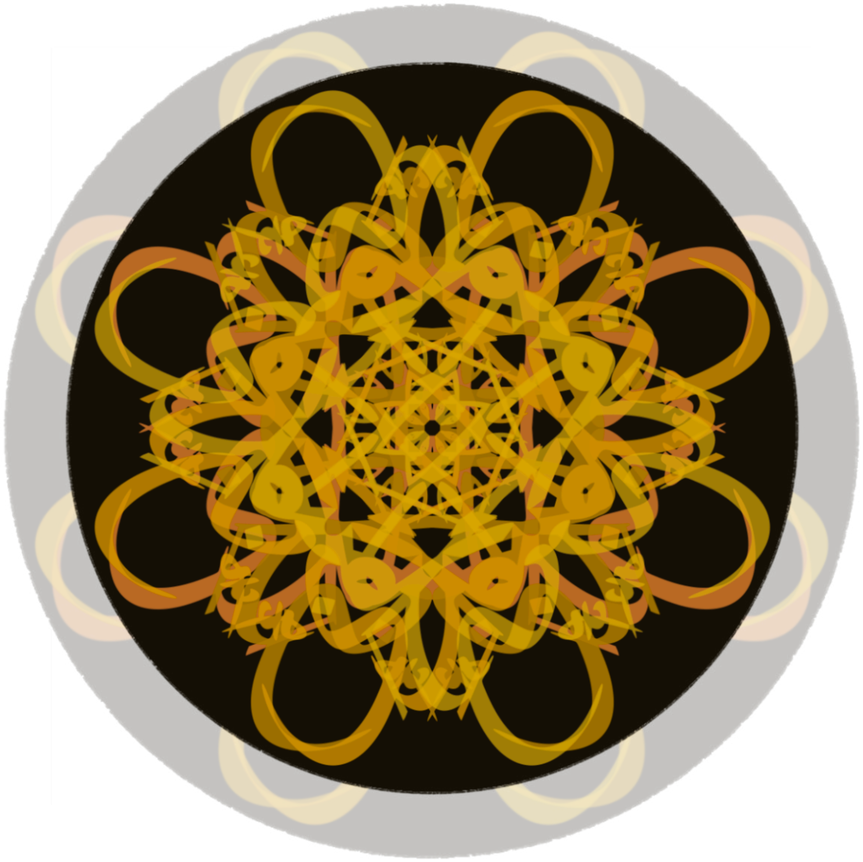
and He has encompassed whatever is with them and has enumerated all things in number. (Quran 72:28) But all things We have enumerated in writing. (Quran 78:29) On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. (Quran 24:24)

Al-Muhsi
(The All-Enumerating One)

From the root h-s-y which has the following classical Arabic connotations: to number, count, reckon, compute to collect in an aggregate by numbering to register or record something to take an account of something to comprehend or know altogether to possess full comprehension That he may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number. (Quran 72:28) But all things We have enumerated in writing. (Quran 78:29)
On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. (Quran 24:24)

Al-Mubdi
(The Originator)

المُبدِئُ



Say, “Arethere of your ‘partners’ any who begins creation and then repeats it?”
Say,” Allah begins creation and then repeats it, so how are you deluded?”
(Quran 10:34

From the root b-d-‘ which has the following classical Arabic connotations: to begin, create, make something new to make something be first, have precedence to contrive a new thing to invent, to do first to commence, start, at the beginning

Say,“Arethere of your ‘partners’ any who begins creation and then repeats it?” Say,” Allah begins creation and then repeats it, so how are you deluded?” (Quran 10:34)

Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say,“Produce your proof, if you should be truthful.” (Quran 27:64)

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ

(Qur’an 10:34)

Al-Mubdi
(The Originator)

Al-Mubdi
(The Originator)

The One who started the human being. That is, He created him.
Allah is Al-Mubdi, the originator of all creation. He is the beginner of all things and nothing could have existed without his willing it to be. He is The One who initiates all things.

Al-Mu’id
(The Restorer)

Indeed, it is He who originates [creation] and repeats. (Quran 85:13) Allah begins creation; then He will repeat it; then to Him you will be returned. (Quran 30:11)

Al-Mu’id
(The Restorer)

From the root ‘-w-d which has the following classical Arabic connotations: to return to something to repeat, reproduce, to come back to restore, to renew. Indeed, it is He who originates [creation] and repeats. (Quran 85:13) Allah begins creation; then He will repeat it; then to Him you will be returned. (Quran 30:11) “Verily, Allah has one hundred portions of mercy. From one portion the creation has been given mercy by virtue of which there is mutual love between the people and ninety nine portions are reserved for the Day of Resurrection.” Source: Sahih Muslim 2753 Grade: Sahih (authentic) according to Muslim.

اللَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

(Qur’an 85:13)

Al-Mu’id
(The Restorer)

Al-Mu’id
(The Restorer)

The Reproducer, The One who brings back the creatures after death.
Allah is Al-Mu’id, The One who (on the day of resurrection) will recreate us back to life to be confronted with our actions on this earth.

Al-Muhyi
(The Maintainer of life)

Al-Muhyi
(The Maintainer of life)

From the root h-y-y which has the following classical Arabic connotations: to live, to be living to become apparent, distinct to animate, to revive to vitalize, to call into being to be whole, sound to call, summon, invite, hasten Say,[O Muhammad], “O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.” So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided. (Quran 7:158)And indeed, it is We who give life and cause death, and We are the Inheritor. (Quran 15:23)

” So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided. (Quran 7:158)
And indeed, it is We who give life and cause death, and We are the Inheritor.
(Quran 15:23)

وَإِنَّا لَنَحْنُ نُحْيِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ

(Qur’an 15:23)

Al-Muhyi
(The Maintainer of life)

Al-Muhyi
(The Maintainer of life)
The Restorer, The Giver of Life.

Allah is Al-Muhyi, The One who took out a living human from semen that does not have a soul. He gives life by giving the souls back to the worn-out bodies on the resurrection day. He is The One who makes the hearts alive by the light of knowledge.

Al-Mumeet
(The Inflictor of Death)

“If they had been with us, they would not have died or have been killed,”so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do. (Quran 3:156)

Al-Mumeet
(The Inflictor of Death)

From the root m-w-t which has the following classical Arabic connotations: to die, pass away, burn out, be lifeless to be quiet, still, calm to be inanimate to be deprived of sensation to be spiritually dead, lacking spiritual life. O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, “If they had been with us, they would not have died or have been killed,”so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do. (Quran 3:156)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى
ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ
حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(Qur’an3:156)

Al-Mumeet
(The Inflictor of Death)

The Creator of Death, The Destroyer, The One who renders the living dead.

Allah is Al-Mumeet, the one who gives life and the one who takes it away. He ordains who will become lifeless. Eventually we will all return to Him.

Al-Hayy
(The Eternally Living One)

And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice. (Quran 20:111) And rely upon the Ever-Livingwho does not die and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted (Quran 25:58

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

(Qur'an25:58)

Al-Hayy
(The Eternally Living One)

From the three letter root h-y-y, which has the following classical Arabic connotations: to live, to be living to become apparent, distinct to animate, to revive to vitalize, to call into being to be whole, sound to call, summon, invite, hasten. Allah – there is no deity except Him, the Ever-Living,the Sustainer of existence. (Quran 3:2) And [all] faces will be humbled before the Ever-Living,the Sustainer of existence. And he will have failed who carries injustice. (Quran 20:111) And rely upon the Ever-Livingwho does not die and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted (Quran 25:58

Al-Hayy
(The Eternally Living One)

The Alive, The One attributed with a life that is unlike our life and is not that of a combination of soul, flesh or blood.
Allah is Al-Hayy, The One who is undying and will be forever. He is perfect and not subject to death or sickness. He is eternally whole and sound whom all life arises from.

Al-Qayyum
(The Self-Subsisting One)

القيوم

Allah – there is no deity except Him, the Ever-Living, the Sustainer of existence. (Quran 3:2) And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice. (Quran 20:111)

Al-Qayyum
(The Self-Subsisting One)

From the root q-w-m which has the following classical Arabic connotations: to stand up, to rise up, to ascend, become high to begin, to start, to come to pass to arise, to set out to be on-going, to exist to be founded, to be built on to undertake, to carry out, to manage to make aright, straighten out, accurate, exact to make righteous, upright Allah – there is no deity except Him, the Ever-Living, the Sustainer of existence. (Quran 3:2) And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice. (Quran 20:111) Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth.

اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ

(Qur'an 3:2)

Al-Qayyum
(The Self-Subsisting One)

القيوم

Al-Qayyum
(The Self-Subsisting One)

The Self-Subsisting, The Self-Existing One upon Whom all others depend Al-Qayyum nature is to exist, completely free from dependence on anything or anyone. Al-Qayyum is the one through whom all things arise. He is Ever-Living and Self-Sustaining. Everything else in existence depends on Al-Qayyum.

Al-Waajid
(The Pointing One)

[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah] (Quran 38:44).

Al-Waajid
(The Pointing One)

From the root w-j-d which has the following classical Arabic connotations: to find, discover, attain what was sought to become aware of something, to perceive, to experience to gain or possess wealth, property, resources to be rich, to have abundance to be without wants. [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah] (Quran 38:44). And He found you poor and made [you] self-sufficient. (Quran 93:8) Say, "All [things] are from Allah (Quran 4:78) But those who disbelieved – their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account. (Quran 24:39)

Al-Waajid
(The Pointing One)

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۚ نِّعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ

(Qur'an 38:44)

Al-Waajid
(The Pointing One)

The Perceiver, The Finder, The Rich who is never poor. Al-Wajd is Richness. Allah is Waajid, The One who does not need or lacks anything. He is the most resourceful and finds whatever He wills.

Al-Maajid
(The All-Noble One)

ذُو الْعَرْشِ الْمَجِيدُ

(Qur'an 85:12-16)

Al-Maajid
(The All-Noble One)

The Glorious, He who is Most Glorious.
Allah is Al-Maajid, the most noble, magnificent and generous. He is the one who consistently gives for His wealth is endless. Truly Allah is most high and shows mankind a perfect example of richness and generosity.

Al-Maajid
(The All-Noble One)

Al-Maajid
(The All-Noble One)

From the root m-j-d which has the following classical Arabic connotations: to be glorious, dignified, noble and honorable to be lauded, exalted, sublime to be liberal, bountiful, exceedingly generous Indeed, it is He who originates [creation] and repeats. And He is the Forgiving, the Affectionate, Glorious Owner of the Throne, Effecter of what He intends. (Quran 85:12-16) They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable." (Quran 11:73)

Indeed, it is He who originates [creation] and repeats. And He is the Forgiving, the Affectionate, Glorious Owner of the Throne, Effecter of what He intends. (Quran 85:12-16) They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable." (Quran 11:73)

Al-Waahid
(The Only One)

الواحِدُ

[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. (Quran 14:48)

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

(Qur'an 14:48)

Al-Waahid
(The Only One)

From the root w-h-d which has the following classical Arabic connotations: to be one, to be made one, to be called one to connect, join, unite to be unique, singular to be one apart from others If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing. (Quran 39:4) Say,[O Muhammad], "I am only a warner, and there is not any deity except Allah, the One, the Prevailing. (Quran 38:65) [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. (Quran 14:48)

Al-Waahid
(The Only One)

الواحِدُ

Al-Waahid
(The Only One)

The Unique, The One, The One without a partner.
Allah is Al-Waahid, The One and the only God. There is no alternative, he is the sole originator from which all has arisen. He has no partners or relationships. None is equal to Him.

Al-Ahad
(The Sole One)

.Say, “He is Allah, [who is] One (Quran 112:1)
For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord] (Quran 22:34) One of the worse things is to make associations with Allah. Here’s passage from Quran regarding this: And they say, “The Most Merciful has taken [for Himself] a son.”

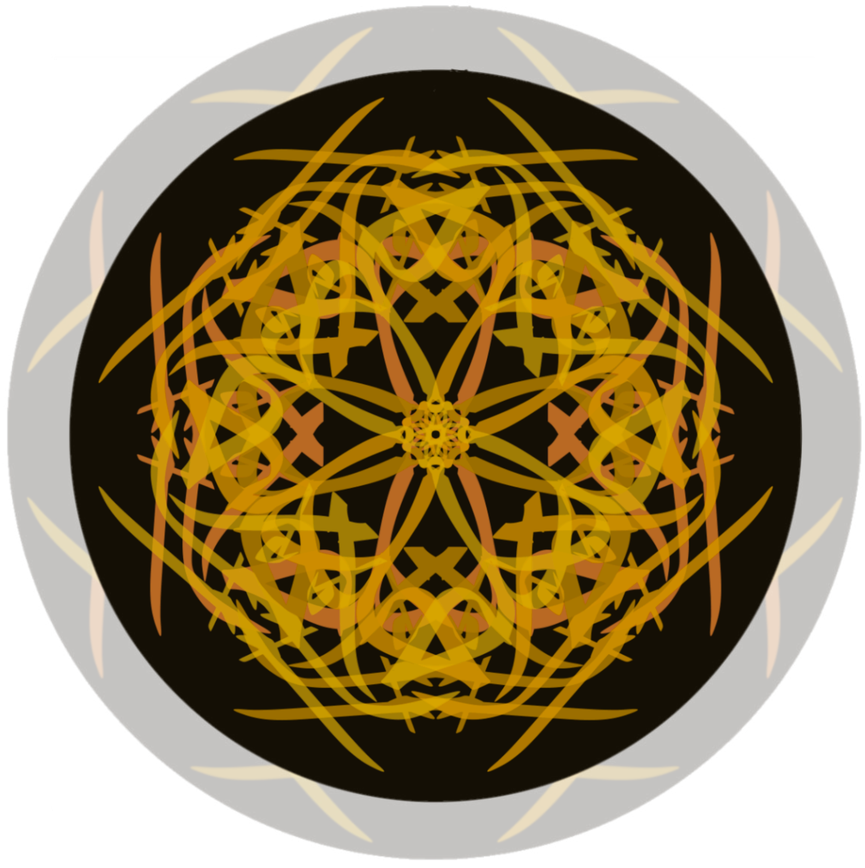
Al-Ahad
(The Sole One)

From the root a-h-d which has the following classical Arabic connotations: to be one to be the only one, one alone, sole to unite, unify. Say, “He is Allah, [who is] One (Quran 112:1) For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord] (Quran 22:34) One of the worse things is to make associations with Allah. Here’s passage from Quran regarding this: And they say, “The Most Merciful has taken [for Himself] a son.” You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Merciful a son. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

قُلْ هُوَ ٱللَّهُ أَحَدٌ

(Qur’an 112:1)

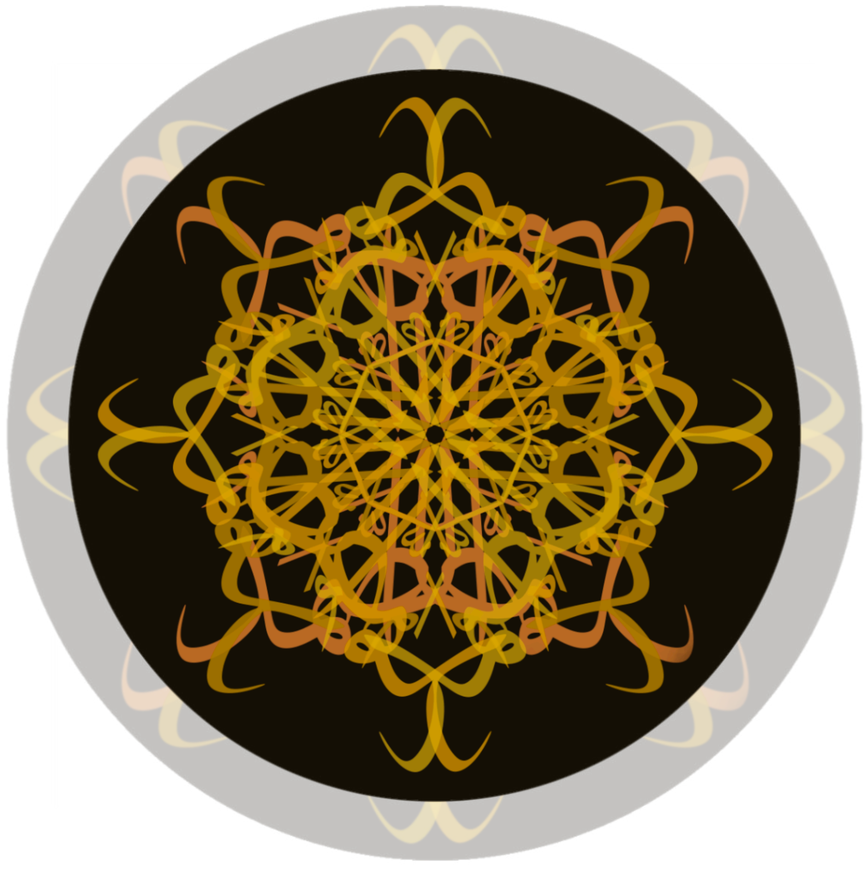
Al-Ahad
(The Sole One)



Al-Ahad
(The Sole One)

Allah is Al-Ahad, He is incomparable, unequalled, and indivisible. Al-Ahad is the One who was, is, and will ever remain alone. No one can ever be equal to Him in essence of all His beautiful attributes!

As-Samad
(The Supreme Provider)



Allah, the Eternal Refuge. (Quran 112:2) And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord. (Quran 30:33)

As-Samad
(The Supreme Provider)

From the root s-m-d which has the following classical Arabic connotations: to endeavor to reach or attain something to turn to, to need to direct oneself toward or aim toward something to set up, to erect something to remain unaffected, unchanged to be sublime, everlasting For indeed, with hardship [will be] ease. (Quran 94:5) Allah, the Eternal Refuge. (Quran 112:2) And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord. (Quran 30:33)

اللَّهُ الصَّمَدُ

(Qur'an 112:2)

As-Samad
(The Supreme Provider)

As-Samad
(The Supreme Provider)

The Eternal, The Independent, The Master who is relied upon in matters and reverted to in ones needs. He is the only one a person should turn to when feeling helpless. Allah is As-Samad, He is the one whom refuge is sought in times of adversity. He is eternal and satisfies every need as it should be satisfied.

Al-Qaadir
(The Omnipotent One)

القَادِرُ

Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes.Indeed, He is over all things competent. (Quran 46:33)

أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(Qur'an 46:33)

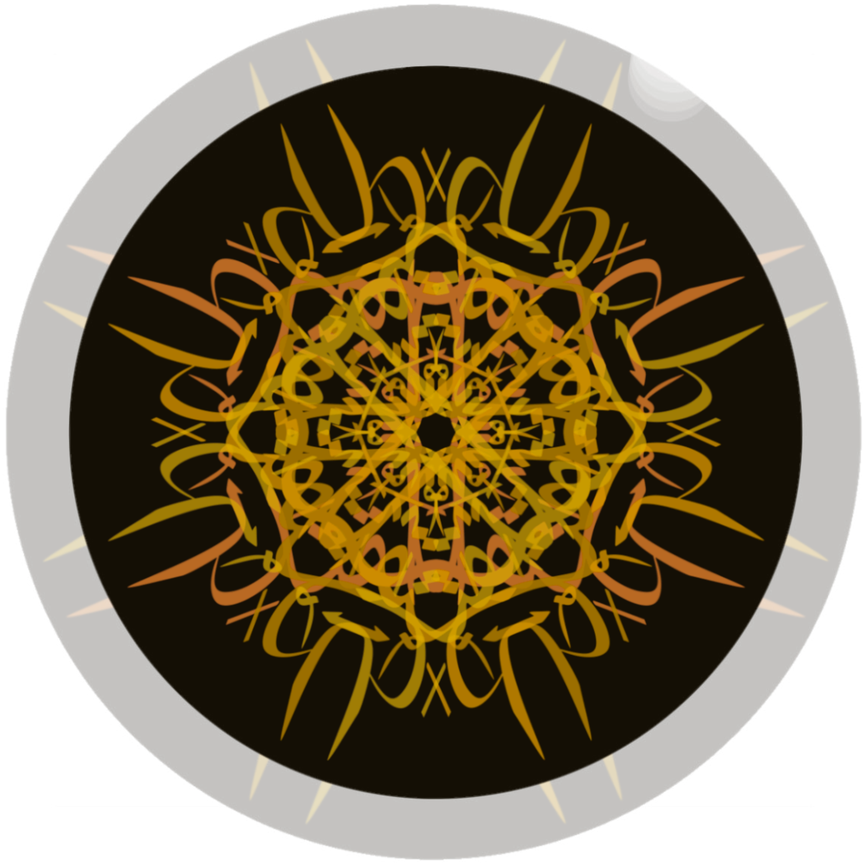
Al-Qaadir
(The Omnipotent One)

From the root q-d-r which has the following classical Arabic connotations: to measure something to make manifest the measure of something to distribute or apportion (as though by measure), measure-out to decree, to ordain, to decide a matter (as though measuring it to fit) to exercise thought in preparing something, to make use of reason (measuring out) to have the power to accomplish, to be rendered able, capable to be able to prevail, to be empowered, to have control over. Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent. (Quran 46:33)

Al-Qaadir
(The Omnipotent One)

The Able, The Capable, The One attributed with Power.
Allah is Al-Qaadir, the most powerful with the ability to measure out everything. Whenever he decrees a thing, it is. Nothing can interrupt or disturb the will of Allah.

Al-Muqtadir
(The All Authoritative One)



They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability. (Quran 54:42)

Al-Muqtadir
(The All Authoritative One)

From the root q-d-r which has the following classical Arabic connotations: to measure something, know the measure of something to distribute, allot or apportion the suitable measure to decree, to ordain, to decide a matter (as though measuring it to fit) to exercise thought in preparing something, to make use of reason to intend or determine something to have the power to accomplish, to be rendered able to be able to prevail, to be empowered. They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability. (Quran 54:42)

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ

(Qur'an 54:42)

Al-Muqtadir
(The All Authoritative One)

Al-Muqtadir
(The All Authoritative One)

The Powerful, The Dominant, The One with the perfect Power that nothing is withheld from Him.
Allah is Al-Muqtadir, the all powerful who deliver suitable measure of all things. He has absolute strength, power, and mastery. Nothing is beyond his power.

Al-Mu’qaddim
(The Expediting One)

And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it]. (Quran 16:61

Al-Mu’qaddim
(The Expediting One)

From the root q-d-m which has the following classical Arabic connotations: to precede, to come before to head, to lead to offer, to bring forward to make foremost, to put at the front to advance, to promote to exist without beginning. And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it]. (Quran 16:61)

Al-Mu’qaddim
(The Expediting One)

Al-Mu’qaddim
(The Expediting One)

The Expediter, The Promoter, The One who puts things in their right places. Allah is Al-Muqaddim, The One who promotes or brings forward. This include promoting his servants to higher ranks providing rich rewards.

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ

(Qur’an 16:61)

Al-Mu’akhkhir
(The Procrastinator)

Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.’(Quran 71:4) So the shriek seized them in truth, and We made them as [plant] stubble. Then away with the wrongdoing people. (Quran 23:41)

Al-Mu’akhkhir
(The Procrastinator)

From the root a-kh-r which has the following classical Arabic connotations: to cause to go back, backwards, retreat, recede to retire, to drive back to put behind or after to cause to remain behind, hang back, lag behind to postpone, put off, delay, retard. Allah will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.’(Quran 71:4) So the shriek seized them in truth, and We made them as [plant] stubble. Then away with the wrongdoing people. (Quran 23:41)

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ

(Qur’an 71:4)

Al-Mu’akhkhir
(The Procrastinator)

Al-Mu’akhkhir
(The Procrastinator)

The Delayer, The One who puts things in their right places. He makes ahead what He wills and delays what He wills.
Allah is Al-Mu’akhkhir, The One who delays or holds back. By his will, he can detain unbelievers on the day of judgement and hold them back.

Al-Awwal
(The Very First)

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Qur'an 57:3))

Al-Awwal
(The Very First)

From the root a-w-l which has the following classical Arabic connotations: to be first, principle, to be before to come back to, to return to precede, to be the first part to be foremost He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3)And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count. (Quran 22:47

Al-Awwal
(The Very First)

Al-Awwal
(The Very First)

The First, The One whose Existence is without a beginning.
Allah is Al-Awwal, He is The One whose existence is without beginning. He is truly the first and nothing was before Him.

Al-Akhir
(The Infinite Last One)

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3)

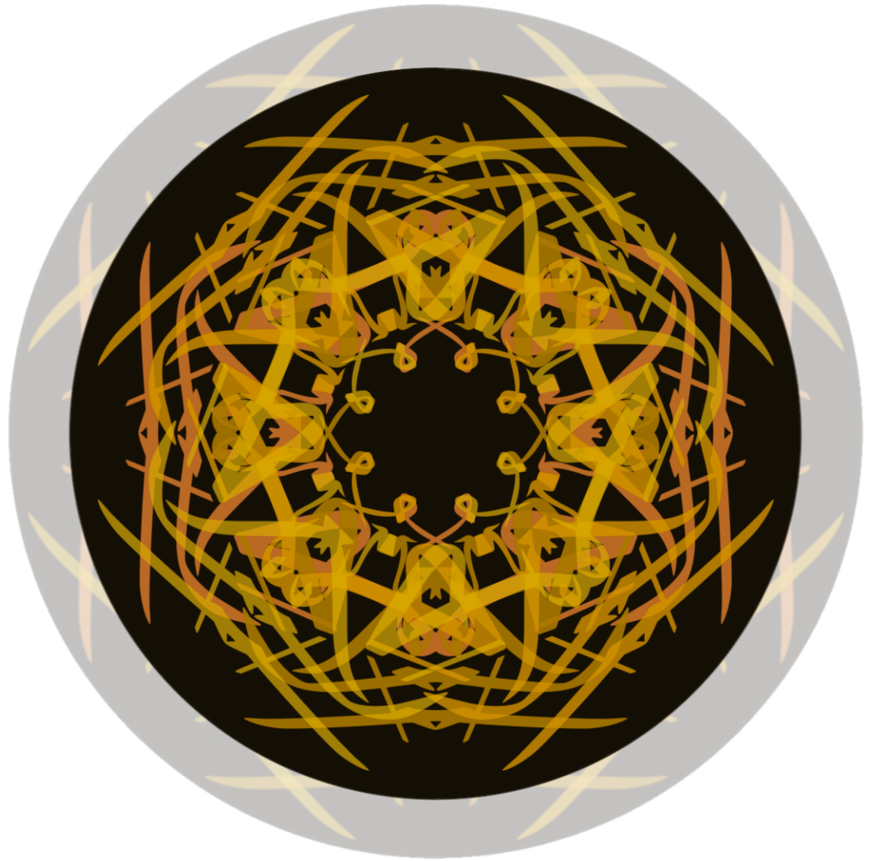
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Qur'an 57:3)

Al-Akhir
(The Infinite Last One)

From the root a-kh-r which has the following classical Arabic connotations: to put back, to put behind, to be latter to postpone, to put at the end to be last, final, ultimate. He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3) Related Passage about the day of judgement from Quran: But man, desires to continue in sin. He asks, "When is the Day of Resurrection?" So, when vision is dazzled And the moon darkens And the sun and the moon are joined, Man will say on that Day, "Where is the [place of] escape?" No! There is no refuge. To your Lord, that Day, is the [place of] permanence. Man will be informed that Day of what he sent ahead and kept back. Rather, man, against himself, will be a witness, Even if he presents his excuses. (Quran 75:5-16)

Al-Akhir
(The Infinite Last One)



Al-Akhir
(The Infinite Last One)

The Last, The One whose Existence is without an end.
Allah is Al-Akhir, The One who'sexistence will extend past the end of this universe. He will be the last just as he was the first.

Adh-Dhahir
(The Perceptible)

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Qur'an 57:3)

Adh-Dhahir
(The Perceptible)

From the root z-h-r which has the following classical Arabic connotations: to be visible, manifest, obvious, clear, distinct to open, to come out, to cause to appear after being concealed to be conspicuous, distinct to ascend, mount, have higher status to have the upper hand, subdue, overcome to endorse, help, aid, support others, render superior He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3) We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness? (Quran 41:53) It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it. (Quran 9:33)

Adh-Dhahir
(The Perceptible)

Adh-Dhahir
(The Perceptible)

The Manifest, The Conspicuous, The Evident

Allah is Az-Zaahir, The One who is evident and conspicuous. He made himself evident without being visible. The very essence and attributes are shown through all his creation.

Al-Baatin
(The Imperceptible)

البَاطِنُ

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Qur'an 57:3)

Al-Baatin
(The Imperceptible)

From the root b-t-n which has the following classical Arabic connotations: to be concealed, to lie hidden to penetrate, to be inside. He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. (Quran 57:3) [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers (Quran 72:26-27)

Al-Baatin
(The Imperceptible)

البَاطِنُ

Al-Baatin
(The Imperceptible)

The Hidden, The Secret One, The Inner One, The Knower of Hidden Things

Allah is Al-Baatin, or The One who is hidden or secret. Allah is unseen but his existence is known through signs. Allah immanent operating within all of creation. The one who is the secret inner companion.

Al-Waali
(The Holder of Supreme Authority)

We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand. (Quran 40:51

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ

(Qur'an 13:11)

Al-Waali
(The Holder of Supreme Authority)

From the rootw-l-ywhich has the followingclassicalArabic connotations: to be near, close, nearby to be a friend, helper, supporter, maintainer to defend, guard (lit. friendly dealing) to be in charge, to turn one toward something to be the master, owner, lord Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand. (Quran 40:51) Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Quran 13:11)

Al-Waali
(The Holder of Supreme Authority)

Al-Waali
(The Holder of Supreme Authority)

The Governor, The One who owns things and manages them.

Allah is Al-Waali, The One who is the sole planner and governor of all things. He is fully supportive, helpful and master of all. He manages and disposes of things at his will based on his judgement.

المُتعالِي

Al-Muta’ali
(The Extremely Exalted One)

سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوّٗا كَبِيرٗا

(Qur’an 17:43)

Al-Muta’ali
(The Extremely Exalted One)

The Most Exalted, The High Exalted, The One who is clear from the attributes of the creation.

Allah is Al-Muta’ali, The One who is most high and exalted above all creation. He is far beyond any imagination, thought, and the human mind is to narrow to understand his true greatness.

المُتعالِي

Al-Muta’ali
(The Extremely Exalted One)

[He is] Knower of the unseen and the witnessed, the Grand, the Exalted.(Quran 13:9)They fear their Lord above them, and they do what they are commanded. (Quran 16:50)Exalted is He and high above what they say by great sublimity. (Quran 17:43)

Al-Muta’ali
(The Extremely Exalted One)

From the root ‘a-l-w which has the following classical Arabic connotations: to be high, elevated, lofty to be exalted, to rise up, to ascend to be higher to exceed, surpass to overcome, overwhelm to advance, promote, rise above to mount, be overtop, eminent And [saying], “Be not haughty with Allah. Indeed, I have come to you with clear authority. (Quran 44:19) [He is] Knower of the unseen and the witnessed, the Grand, the Exalted. (Quran 13:9) They fear their Lord above them, and they do what they are commanded. (Quran 16:50) Exalted is He and high above what they say by great sublimity. (Quran 17:43)

Al-Barr
(The Fountain-Head of Truth)

Indeed, it is He who is the Beneficent, the Merciful."(Quran 52:28)

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

(Qur'an 52:28)

Al-Barr
(The Fountain-Head of Truth)

From the root b-r-r which has the following classical Arabic connotations: to be devoted, affectionate, gentle to be just and proper, honest, truthful to have regard for the circumstances of another to be beneficent, to bestow bountiful gifts to reward for service, recompense to behave courteously, to do good to be benign, gracious, kindly to be pious, virtuous, righteous to be ample, extensive Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."(Quran 52:28) Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (Quran 2:185)

Al-Barr
(The Fountain-Head of Truth)

Al-Barr
(The Fountain-Head of Truth)

The Source of All Goodness, The Righteous, The One who is kind to His creatures Allah is Al-Barr, The One who is the great benefactor, the most righteous and the source of goodness. He is ample in kindness and desires good to people bestowing them with health, wealth, and happiness. He is ever merciful and compassionate. He is The One who covered them with His sustenance and specified whoever He willed among them by His support, protection, and special mercy.

At-Tawwab
(The Ever-Acceptor of Repentance)

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابٗا رَّحِيمٗا

(Qur'an 4:64)

At-Tawwab
(The Ever-Acceptor of Repentance)

The Acceptor of Repentance, The Oft-Forgiving, The Acceptor of our Return Allah is At Tawwab, The One who beckons for our return. He repeatedly turns mankind towards repentance should they journey temporarily on the wrong path. Allah is lenient and restores grace to those who repent and forgives those who seek forgiveness.

At-Tawwab
(The Ever-Acceptor of Repentance)

And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful. (Quran 4:64)

At-Tawwab
(The Ever-Acceptor of Repentance)

From the root t-w-b which has the following classical Arabic connotations: to return to return to goodness, to repent to be restored to be rewarded for deeds to be repeatedly summoned or called Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance. (Quran 110:3) And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful. (Quran 4:64)

Al-Muntaqim
(The Retaliator)

And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful. (Quran 4:64)

Al-Muntaqim
(The Retaliator)

From the root n-q-m which has the following classical Arabic connotations: to dislike, disapprove, find fault to punish, exact vengeance to inflict retribution, avenge. And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution. (Quran 32:22) And whether [or not] We take you away [in death], indeed, we will take retribution upon them. (Quran 43:41) The Day We will strike with the greatest assault; indeed, we will take retribution. (Quran 44:16)

يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ

(Qur'an 44:16)

Al-Muntaqim
(The Retaliator)

Al-Muntaqim
(The Retaliator)

The Avenger, The Disapprover, The Inflictor of Retribution

Allah is Al-Muntaqim, The One who victoriously prevails over His enemies and punishes them for their sins. Allah is most patient, but the time will come where justice must be given. Avoid things which Allah has forbidden for he punishes those when provoked.

Al-’Afuw
(The Supreme Pardoner)

Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving. (Quran 58:2)

Al-’Afuw
(The Supreme Pardoner)

From the root ‘a-f-a which has the following classical Arabic connotations: to forgive, pardon to pass over, forgo, absolve to obliterate all traces, efface, remove to kill-off, allow to die to turn away from punishing, not see, annul to make unapparent, imperceptible to give spontaneously, to give without constraint to give more than what is due Those who pronounce thihar among you [to separate] from their wives– they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving. (Quran 58:2)

الَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ

(Qur’an 58:2)

Al-’Afuw
(The Supreme Pardoner)

The Pardoner, The Forgiver and The Eliminator of Sins.

Allah is Al-Afuw, The One who pardons sins and leaves no trace of any fault. He also pardons evil intentions if they do no materialize.

Ar-Ra’uf
(The Benign One)

It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darkness’sinto the light. And indeed, Allah is to you Kind and Merciful. (Quran 57:9)

Ar-Ra’uf
(The Benign One)

From the root r-a’-f which has the following classical Arabic connotations: to be kind, gentle, clement to be merciful, compassionate to show pity to show tenderness Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful. (Quran 9:117)
It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darkness’s into the light. And indeed, Allah is to you Kind and Merciful. (Quran 57:9)

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

(Qur’an 57:9)

Ar-Ra’uf
(The Benign One)

Ar-Ra’uf
(The Benign One)

The Most Kind, The Tenderly Merciful, The Clement and Compassionate

Allah is Ar-Ra’uf, The One who is extremely compassionate. He is The One who’s mercy will endow whoever he willed among His creatures. Whatever Allah decrees is done with perfect judgement and He is never harsh or unjust in his rulings..

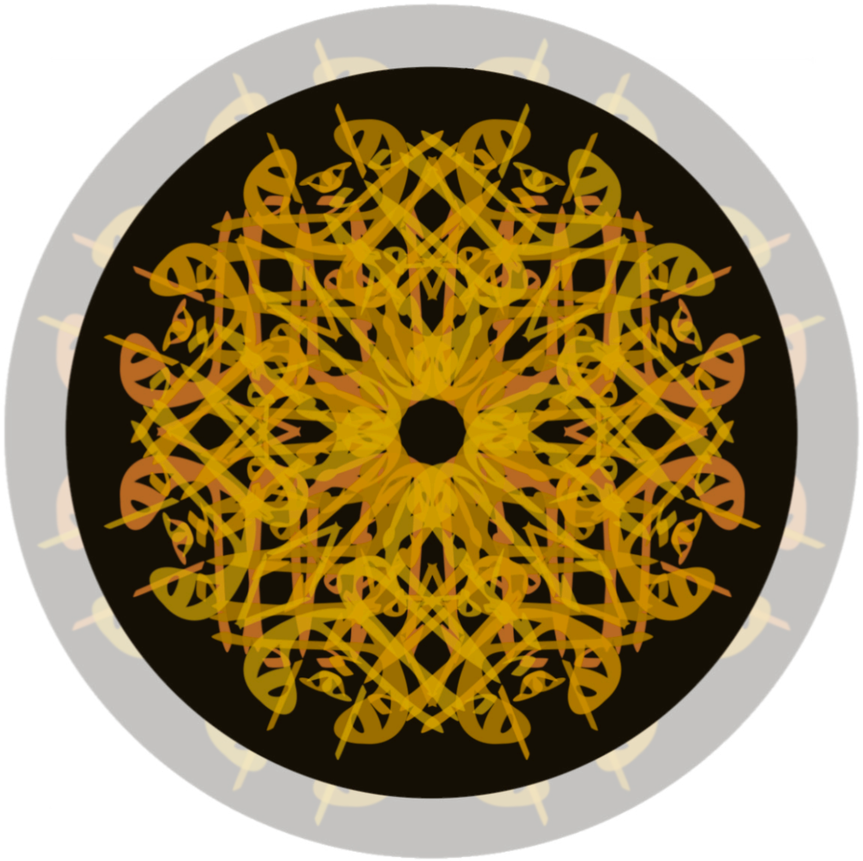
Malik-ul-Mulk
(The Eternal Possessor of Sovereignty)

مَالِكُ الْمُلْكِ

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(Qur'an 3.26)

In Your hand is [all] good. Indeed, You are over all things competent. (Quran 3:26) And to Allah prostrates whoever is within the heavens and the earth, willinglyor by compulsion, and their shadows [as well] in the mornings and the afternoons. (Quran 13:15)



Malik-ul-Mulk
(The Eternal Possessor of Sovereignty)

The One who controls the Dominion and gives dominion to whoever He willed.

Allah is Malikul-Mulk, The Lord of the Kingdom. He is the sole owner of all creation and with absolute authority can act in any manner, any time, and in anyway.

From the root m-l-k which has the following classical Arabic connotations: to possess, to own exclusively to exercise authority to command to have power over, command, reign to have dominion over, to have ruling power to have kingship. Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. (Quran 3:26) And to Allah prostrates whoever is within the heavens and the earth, willinglyor by compulsion, and their shadows [as well] in the mornings and the afternoons. (Quran 13:15)

ذُوالجَلالِ والاكرام

Dhu-l-Jalali wa-l-’ikram
(The Possessor of Majesty and Honour)

O you who have believed, bow and prostrate and worship your Lord and do good – that you may succeed. (Quran 22:77) And there will remain the Face of your Lord, Owner of Majesty and Honor. (Quran 55:27)

Dhu-l-Jalali wa-l-’ikram
(The Possessor of Majesty and Honour)

The attributes of Allah in this phrase are based on the root j-l-l meaning: to be supremely great to be glorious, majestic to be sublime to be high, lofty, far above, independent Blessed is the name of your Lord, Owner of Majesty and Honor. (Quran 55:58) O you who have believed, bow and prostrate and worship your Lord and do good – that you may succeed. (Quran 22:77) And there will remain the Face of your Lord, Owner of Majesty and Honor. (Quran 55:27)

ذُوالجَلالِ والاكرام

Dhu-l-Jalali wa-l-’ikram
(The Possessor of Majesty and Honour)

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

(Qur’an 55:27)

Dhu-l-Jalali wa-l-’ikram
(The Possessor of Majesty and Honour)

The Lord of Majesty and Bounty.
Allah is Zul-Jalaali-wal-Ikram, The One who is glorious and majestic. He is the possessor of all glory and honor. He is The One who deserves to be Exalted and not denied.

Al-Muqsit
(The Just One)

Direct your worship straight to Him wherever you pray; call on Him; devote your religion entirely to Him. Just as He first created you, so you will come back [to life] again.' (Quran 7:29)

Al-Muqsit
(The Just One)

From the root q-s-t which has the following classical Arabic connotations: to act justly, equitably to do away with injustice to establish an equitable balance. Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. (Quran 3:18) Say, 'My Lord commands righteousness.

قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ
لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ

(Qur'an 7:29)

Al-Muqsit
(The Just One)

Al-Muqsit
(The Just One)

The Equitable, The One who is Just in His judgment.
Allah is Al-Muqsit, The One who is most fair and just. He recognizes and provides rewards beyond measure for the any good, however small. He is the The One who leads mankind to justice and harmony.

Al-Jami’

(The Assembler of Scattered Creations)

Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.”(Quran 3:9)

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ

(Qur’an 3:9)

Al-Jami’

(The Assembler of Scattered Creations)

From the root j-m-‘ which has the following classical Arabic connotations: to collect, gather up to congregate, gather together to draw together, muster to reconcile, to connect, combine to form a connection between, union to compose, arrange, resolve or settle something. Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.”(Quran 3:9)

Al-Jami’

(The Assembler of Scattered Creations)

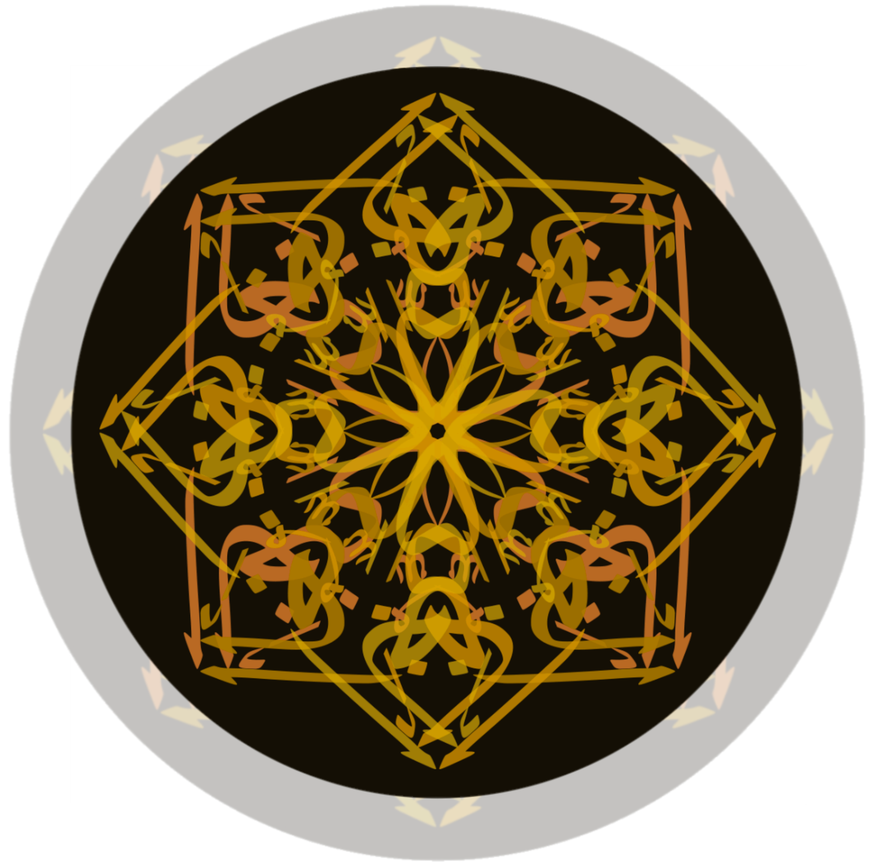
Al-Jami’

(The Assembler of Scattered Creations)

The Gatherer, The One who gathers the creatures on a day that there is no doubt about, that is the Day of Judgment.
Allah is Al-Jaami’, He is The One who has power to assemble and arrange all that which has been dispersed. He is the one who composes and connects things together.

الغَنِيُّ

Al-Ghaniyy
(The Self-Sufficient One)



هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم

(Qur'an 47:38)

Al-Ghaniyy
(The Self-Sufficient One)

The One who does not need the creation.
Allah is Al-Ghaniyy, He is The One who is self-sufficient and independent. He does not need anything as He is completely satisfied and free from dependence. Allah is The One whose wealth and riches all others depend on.

الغَنِيُّ

Al-Ghaniyy
(The Self-Sufficient One)

And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you. (Quran 47:38)

Al-Ghaniyy
(The Self-Sufficient One)

From the root gh-n-y which has the following classical Arabic connotations: to be free from wants or needs to be self-sufficient, independent to be able to do without help from others to be content, satisfied to be rich, wealthy, flourishing.
Here you are – those invited to spend in the cause of Allah – but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you. (Quran 47:38)

Al-Mughniy
(The Bestower of Sufficiency)

And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise. (Quran 9:28) And that it is He who enriches and suffices(Quran 53:48)

Al-Mughniy
(The Bestower of Sufficiency)

From the root gh-n-y which has the following classical Arabic connotations: to be free from wants or needs to be self-sufficientto be able to do without help from others to be content, satisfied to be rich, wealthy. O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise. (Quran 9:28) And that it is He who enriches and suffices (Quran 53:48)

وَأَنَّهُۥ هُوَ أَغۡنَىٰ وَأَقۡنَىٰ

(Qur'an 53:48)

Al-Mughniy
(The Bestower of Sufficiency)

Al-Mughniy

The Enricher, The One who satisfies the necessities of the creatures. Allah is Al-Mughni, He is The One who gives abundantly and provides all that is needed. He enriches all of creation so that they may be satisfied and content.

Al-Maani
(The Preventer)

Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful. (Quran 22:38)

Al-Maani
(The Preventer)

From the root m-n-‘ which has the following classical Arabic connotations: to prevent, hinder, hold back, restrain, deny impeding, resist to forbid, refuse, prohibit to guard, defend, protect. Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion. (Quran 67:21) Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful. (Quran 22:38)

أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ

(Qur’an 67:21)

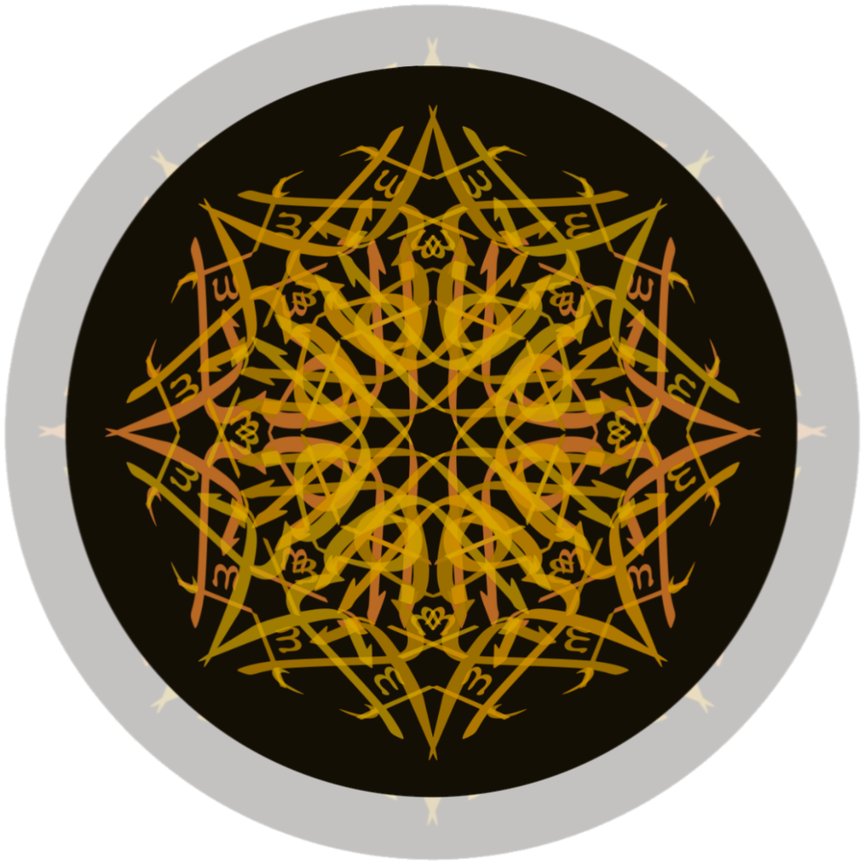
Al-Maani
(The Preventer)

Al-Maani
(The Preventer)

The Withholder

Allah is Al-Maani, The One who withholds bounty from those undeserving. Allah protects people from harmful situations and prevents undesirable actions. He can withhold His light from those who deliberately reject Him.

Ad-Daarr
(The Distressor)



And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good – then He is over all things competent. (Quran 6:17)

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(Qur'an 6:17)

Ad-Daarr
(The Distressor)

From the root d-r-r which has the following classical Arabic connotations: to have an opinion that is opposing to apply forceful correction to do an act that is disliked making inconvenient, annoy, distress to cause adversity, afflict to harm, injure, and hurt. And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good – then He is over all things competent. (Quran 6:17)Say,"Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us?

Ad-Daarr
(The Distressor)

Ad-Daarr
(The Distressor)

The Correcter, The Balancer, The Distresser, The Afflicter, The Punisher.
Allah is Ad-Daarr, The One who harms or benefits whoever he wills. He is the one whose wisdom may choose to use forceful corrections to discourage wrongful behavior.

An-Naafi
(The Bestower of Benefits)

And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers. (Quran 10:106)

An-Naafi
(The Bestower of Benefits)

From the root n-f-‘ which has the following classical Arabic connotations: to profit, to be of use to be beneficial, useful to have the use of something. Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe. (Quran 30:37) And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers. (Quran 10:106) Whoever Allah guides – he is the [rightly] guided; and whoever He sends astray – it is those who are the losers. (Quran 7:178)

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ

(Qur’an 10:106))

An-Naafi
(The Bestower of Benefits)

An-Naafi
(The Bestower of Benefits)

The Creator of Good, The Benefiter, The Propitious, The Auspicious
Allah is An-Nafi, The Propitious, The One who makes harm reach to whoever He willed and benefit to whoever He willed. It is impossible for man to earn any good without the will of Allah. He is the one who confers all benefits.

An-Nur
(The Prime Light)

The Light, The One who guides.
Allah is An-Nur, The One who illuminates and reveals the divine light of all the worlds. His light illuminates the heart and provides clarity and guidance. Anyone who turns their back to the true light will be left in the darkness.

An-Nur
(The Prime Light)

From the root n-w-r which has the following classical Arabic connotations: to give light, to illuminate, to fill with light to clarify, to reveal, to make visible to blossom, to be in bloom (revealed) to be flaming, blazing and apparent to the senses to enlighten, give counsel, and give advice. So, believe in Allah and His Messenger and the Light which We have sent down. And Allah, of what you do, (is) All-Aware. (Quran 64:8) Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things. (Quran 24:35)

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(Qur'an 24:35)

An-Nur
(The Prime Light)

From the root n-w-r which has the following classical Arabic connotations: to give light, to illuminate, to fill with light to clarify, to reveal, to make visible to blossom, to be in bloom (revealed) to be flaming, blazing and apparent to the senses to enlighten, give counsel, and give advice. So, believe in Allah and His Messenger and the Light which We have sent down. And Allah, of what you do, (is) All-Aware. (Quran 64:8) Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things. (Quran 24:35)

Al-Haadi
(The Provider of Guidance)

And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path. (Quran 22:54)

وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

(Qur'an 22:54)

Al-Haadi
(The Provider of Guidance)

From the root h-d-y which has the following classical Arabic connotations: to guide rightly to show with kindness the proper path to guide on the right path until reaching the goal to guide aright to lead the right way. And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path. (Quran 22:54) And thus, have We made for every prophet an enemy from among the criminals? But sufficient is your Lord as a guide and a helper. (Quran 25:32) [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

Al-Haadi
(The Provider of Guidance)

Al-Haadi
(The Provider of Guidance)

The Guide, The Leader, The Guide of the Right Path

Allah is Al Haadi, The One who gives guidance to his believers. His Guidance is beneficial and protects them from whatever may be harmful. He is The One who sent prophets as the deliverers of his message to make sure mankind is guided on the right path.

Al-Badi
(The Unique One)

Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing. (Quran 6:101

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

(Qur'an 6:106)

Al-Badi
(The Unique One)

From the root b-d-'a which has the following classical Arabic connotations: to introduce, originate, start, innovate to do for the first time, and not after the similitude of anything pre-existing to cause to exist, to bring into existence to devise, to uniquely contrive to be amazing, outstanding, marvelous, superlative, incomparable. Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be,"and it is. (Quran 2:117) [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing. (Quran 6:101

Al-Badi
(The Unique One)

The Wonderful Originator, The Unprecedented and Incomparable Inventor

Allah is Al-Badi, The One who created and formed the universe without any mold or preceding example. With His will he invents all that exists without any prior material. His creation is made without any similarity to anything else that has ever existed.

Al-Baaqi
(The Ever Surviving One)

o be incessant, continous, and endless. Indeed, we have believed in our Lord
that He may forgive us our sins and what you compelled us [to do] of magic.
And Allah is better and more enduring. (Quran 20:73)

إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ

(Qur'an 20:73)

Al-Baaqi
(The Ever Surviving One)

From the root b-q-y which has the following classical Arabic connotations:
(1)To continue, to remain, and to endure. (2) be permanent, everlasting and constant. (3)To survive forever, to be eternal. To be incessant, continous, and endless. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring. (Quran 20:73)Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do (16:96).

Al-Baaqi
(The Ever Surviving One)

The Everlasting, The Eternal, The Ever-Enduring, The Ever-Present

Allah is Al-Baqi, the everlasting. The one who has always existed and who will never cease to be. He is the one whose existence doesn't have a beginning nor an end. The virtue of this name signifies Allah as being perpetual, endless, and everlasting. He will remain forever and unaffected by time.

Al-Waarith
(The Eternal Inheritor)

nd indeed, it is We who give life and cause death, and We are the Inheritor. (Quran 15:23) Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned. (Quran 19:40)

Al-Waarith
(The Eternal Inheritor)

From the root w-r-th which has the following classical Arabic connotations: to inherit to be an heir, survivor to be the owner or sustainer after someone. And indeed, it is We who give life and cause death, and We are the Inheritor. (Quran 15:23) Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned. (Quran 19:40)

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

(Qur'an 19:40)

Al-Waarith
(The Eternal Inheritor)

Al-Waarith
(The Eternal Inheritor)

The Heir, The One whose Existence remains.
Allah is Al-Warith, The One who remains after all has past. He is everlasting and whom all possessions will be returned to.

الرَّشِيدُ

Ar-Rasheed
(The Guide to Path of Rectitude)

The Guide to the Right Path, The One who guides.

Allah is Ar-Rasheed, the one who guides to rectitude. Allah is the supreme director to the right path and belief. He does not compel people into religion, he has shown the right path through his messengers.

Ar-Rasheed
(The Guide to Path of Rectitude)

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

(Qur'an 2:256)

Ar-Rasheed
(The Guide to Path of Rectitude)

From the root r-sh-d which has the following classical Arabic connotations: to be directed aright to be caused to followthe right course to be directed to take the right way to be caused to hold a right belief to adopt the right path. Allah'sname Ar-Rasheed is not directly used in the Quran. There are verses related to the attributes of this name. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Quran 2:256)

The right course has become clear from the wrong. So whoever disbelieves in Taghut and believesin Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Quran 2:256)

As-Sabur
(The Extensively Enduring One)

الصَّبُورُ

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. (Quran 103:3)

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ

(Qur'an 103:3)

As-Sabur
(The Extensively Enduring One)

From the root s-b-r which has the following classical Arabic connotations: to be patient, to be enduring to endure trial or affliction with good manner to be contented in trial or affliction without show of complaint to make no distinction between comfort and affliction to bear calmly, to persevere cheerfully to be steadfast, constant to restrain, confine, restrain, withhold from something.

As-Sabur
(The Extensively Enduring One)

الصَّبُورُ

As-Sabur
(The Extensively Enduring One)

The Patient, The One who does not quickly punish the sinners.
Allah is As-Sabur, The One who is most patient and enduring. He does not act in a hastily manner but rather waits until the proper time. He does not punish the disobedient and unbelievers, he allows time for them to repent or an opportunity to take the right path.

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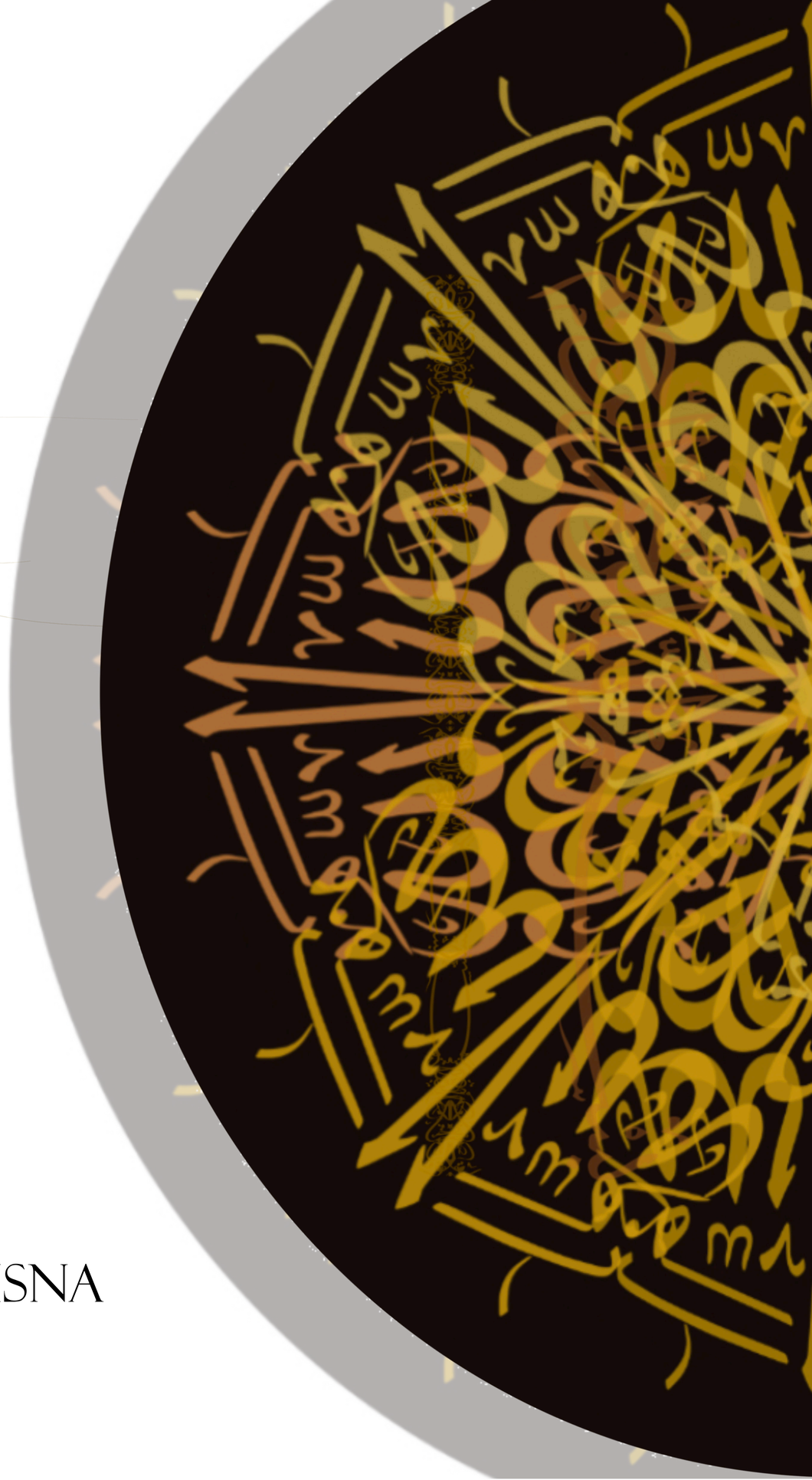
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ
إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ
بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ
سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ

The Mirror of Heaven in Geometry

From the root al-llah which has the following classical Arabic connotations: The God in Islam. Etymologically, the name is more likely a shortening of the Arabic al-llah “the God”. The expression origins can be traced to the earliest Semitic (African) writings in which the word god was il, el or eloah, the latter two appear in the Hebrew (Semitic) Bible (Torah) Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, From the root al-llah which has the following classical Arabic connotations: The God in Islam. Etymologically, the name is more likely a shortening of the Arabic al-llah “the God”. The expression origins can be traced to the earliest Semitic (African) writings in which the word god was il, el or eloah, the latter two appear in the Hebrew (Semitic) Bible (Torah) Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, The God in Islam. Etymologically, the name is more likely a shortening of the Arabic al-llah “the God”. The expression origins can be traced to the earliest Semitic (African) writings in which the word god was il, el or eloah, the latter two appear in the Hebrew (Semitic)



THE SUBLIME MANDALAS ASMA-UL-HUSNA (99 NAMES OF ALLAH)